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The Sowdone of Babylone.

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THE
ENGLISH CHARLEMAGNE ROMANCES.

PART V.

The Romaunce of
The Sowdone of Babylone

and of

Geruimbras his Sone who conquerede Rome.

RE-EDITED

FROM THE UNIQUE MS. OF THE LATE SIR THOMAS PHILLIPPS,

with Introduction, Notes, and Glossary,

BY

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LONDON:

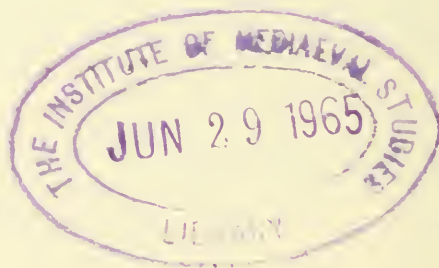
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INTRODUCTION.

THE exploits of Charles the Great, who by his achievements as conqueror and legislator, as reformer of learning and missionary, so deeply changed the face of Western Europe, who during a reign of nearly half a century maintained, by his armies, the authority of his powerful sceptre, from the southern countries of Spain and Italy to the more northern regions of Denmark, Poland, and Hungary, must have made a profound and unalterable impression in the minds of his contemporaries, so that for centuries afterwards they continued to live in the memory of the people. Evidence of this high pitch of popularity is given by the numerous *chansons de geste* or romances, which celebrate the deeds, or are connected with the name, of the great and valiant champion of Christendom.

It is true that the sublime figure of Charlemagne, who with his imaginary twelve peers perpetually warred against all heathenish or Saracen people, in the romances of a later period, has been considerably divested of that nimbus of majestic grandeur, which the composers of the earlier poems take pains to diffuse around him. Whereas, in the latter, the person of the Emperor appears adorned with high corporeal, intellectual, and warlike gifts, and possessed of all royal qualities; the former show us the splendour of Royalty tarnished and debased, and the power of the feudal vassals enlarged to the prejudice of the royal authority. Roland, in speaking of Charlemagne, says, in the *Chanson de Roland*, l. 376 :—

“Jamais n’iert hum qui encuntre lui vaillet,”

and again the same Roland says of the Emperor, in *Guy de Bourgoyne*, l. 1061 :—

“Laissomes ce viellart qui tous est assotez.”

This glorification of the great Christian hero took its rise in France, but soon spread into the neighbouring countries, and before long Charlemagne was celebrated in song by almost all European nations. Indeed, there are translations, reproductions, compilations of French Charlemagne romances to be met with in Italy, Spain, and Portugal, as well as in Scandinavia and Iceland. Even in Hungary and Russia these *chansons* of the Charlemagne cycle seem to have been known.¹

A full account of almost all Charlemagne romances will be found in Gaston Paris's exhaustive work of the *Histoire poétique de Charlemagne* (Paris, 1865), and in Léon Gautier's *Epopées françaises* (Paris, 1867).

Of all the Charlemagne romances, that of Fierabras or Ferumbras has certainly obtained the highest degree of popularity, as is shown by the numerous versions and reproductions of this romance, from the 13th century down to the present day.

When the art of printing first became general, the first romance that was printed was a prose version of *Fierabras*; and when the study of mediæval metrical romances was revived in this century, the *Fierabras* poem was the first to be re-edited.²

The balm of Fierabras especially seems to have been celebrated for its immediately curing any wound; we find it referred to and minutely described in Florian's *Don Quichotte*, I. chap. 10. The scene of Fierabras challenging to a combat the twelve peers of France, and of his vaunting offer to fight at once with six (or twelve) of them,³ must also have been pretty familiar to French readers, as the name of Fierabras is met with in the sense of a simple common noun, signifying "a bragging bully or swaggering hector."⁴

Rabelais⁵ also alludes to Fierabras, thinking him renowned enough as to figure in the pedigree of Pantragucl.

In 1833, on a tour made through the Pyrenees, M. Jomard wit-

¹ *Histoire Poét.*, p. 133-4.

² Gautier, *Epopées*, ii. 308.

³ Cf. the French *Fierabras*, l. 84; *Sir Ferumbras*, l. 102; *Sowdone*, l. 1067.

⁴ Thus in *Scarron*, *Gigant*, iii.

⁵ *Pantagruel*, ii. chap. 1.

nessed a kind of historical drama, represented by villagers, in which Fierabras and Balan were the principal characters.¹

That in our own days, the tradition of Fierabras continues to live, is evident from the fact, that copies of the Fierabras story, in the edition of the *Bibliothèque Bleue*, still circulate amongst the country people of France.² There is even an illustrated edition, published in 1861, the pictures of which have been executed by no less an artist than Gustave Doré. And like Oberon, that other mediæval hero of popular celebrity,³ Fierabras has become the subject of a musical composition. There is an Opera *Fierabras* composed by Franz Schubert (words by Joseph Kupelwieser) in 1823, the overture of which has been arranged for the piano in 1827, by Carl Czerny.⁴

The different versions and the popularity of the present romance in France, Italy, Spain, and Germany, having been treated in the Introduction to *Sir Ferumbras*, we need not repeat it again here.⁵ As to the popularity of the *Fierabras* romance in the Netherlands, the following passage from Hoffmann, *Horæ Belgicæ* (Vratislaviæ, 1830), I. 50, may be quoted here⁶ :—

“Quam notæ Belgis, sec. xiii. et xiv., variæ variarum nationum fabulæ fuerint, quæ ex Gallia septentrionali, ubi originem ceperunt, translatae sunt, pauca hæc testimonia demonstrabunt :— . . . in exordio Sidraci :—⁷

‘ Dickent hebbic de gone ghesouden,
die hem an boeken houden
daer si clene oerbare in leren,
also sijn jeesten van heeren,
van Paerthenopense, van Amidase,
van Troijen ende van *Fierabrasc*,
ende van menighen boeken, die men mint
ende daer men litel oerbaren in vint,

¹ See the most interesting account of this piece and its curious manner of representation in *Histoire Littéraire de la France*, xvii. 720-21.

² Gautier, *Epopées*, ii. p. 308 ; and *Histoire Poétique*, p. 99.

³ See *Huon de Bourdeaux*, edd. Guessard and Grandmaison, p. xxxviii.

⁴ See G. Nottebohm, *Thematisches Verzeichniss der im Druck erschiene-
nen Werke von Franz Schubert*. Wien, 1874.—Op. 76.

⁵ Cf. besides, *Histoire Poétique*, pp. 97, 143, 155, 214, 251 ; *Epopées
françaises*, ii. pp. 307-9 ; and the *Préface* of the French edition of *Fierabras*.

⁶ See also Mone, *Uebersicht der niederländischen Volksliteratur älterer
Zeit*. Tübingen, 1836. p. 56.

⁷ Cf. Warton, *Hist. of Eng. Poetry*, 1824, vol. i. pp. 147-8.

ende dat als leghene es ende mere,
 ende anders en hebben ghene lere,
 danne vechten ende vrouwen minnen
 ende lant ende steden winnen '—

“Nec rarius tanguntur fabulæ de Carolo Magno, *Speculum Historiale*, IV. 1. xxix (cf. Bilderdijk, *Verscheidenh.*, I. D. bl. 161-2):—

‘Carel es menichwaerf beloghen
 in groten boerden ende in hoghen,
 alse boerders doen ende oec dwase,
 diene beloghen van *Fierabrase*,
 dat nie gheschiede noch en was
 die scone walsce valsce poeten,
 die mer rimen dan si weten,
 belieghen groten Caerle vele
 in sconen worden ende bispele
 van *Fierabrase van Alisandre*,
 van *Pont Mautrible* ende andre,
 dat algader niet en was ’”

That the *Fierabras* romance must have been well known and highly popular in England and Scotland, may be gathered from the numerous references to this poem in various Middle English works.

Thus the whole subject of the *Fierabras* romance is found in the following passage, taken from *Barbour's Bruce*, ed. Skeat, 3, 435 ss., where the King is described as relating to his followers:—

“Romanys off worthi Ferambrace,
 That worthily our-commyn was
 Throw the ryght douchty Olywer;
 And how the duz Peris wer
 Assegyt intill Egrymor,
 Quhar King Lawyne lay thaim befor
 With may thowsandis then I can say.
 And bot elewyn within war thai,
 And a woman; and wa sa stad,
 That thai na mete thar within had,
 Bot as thai fra thair fayis wan.
 Y heyte, sua contenyt thai thaim than;
 That thai the tour held manlily,
 Till that Rychard off Normandy,
 Magre his fayis, warnyt the king.
 That wes joyfull off this tithing:
 For he wend, thai had all bene slayne,
 Tharfor he turnyt in hy agayne.
 And wan Mantrybill and passit Flagot;
 And syne Lawyne and all his flot
 Dispitusly discumfyt he:
 And deliueryt his men all fre,
 And wan the *naylis*, and the *sper*,
 And the *croune* that Ihesu couth ber;

And off the *croice* a gret party
He wan throw his chewalry."¹

In his poem of *Ware the Hawk*, Skelton (ed. Dyce, I. 162) cites *Syr Pherumbras* as a great tyrant. He also refers to him in one of his poems against Garnesche, whom he addresses with the following apostrophe:—

"Ye fowle, fers and felle. as Syr Ferumbras the ffreke."

The story of the combat between Oliver and Ferumbras is alluded to by Lyndsay, in his *Historie of ane Nobil and Wailzeand Squyer*, *William Meldrum*, ed. Hall, ll. 1313-16:—

"Roland with Brandwell, his bricht brand,
Faucht never better, hand for hand,
Nor Gawin aganis Golibras,
Nor *Olyver* with *Pharambras*."

The tale of the fortified bridge of Mauntrible seems also to have been very well known in England and Scotland. In the *Complaint of Scotland*, ed. Murray, p. 63, we find the *Tail of the Brig of the Mantrible* mentioned among other famous romances. In his lampoon on Garnesche, Skelton describes his adversary as being more deformed and uglier than

"Of Mantryble the bryge Malchus² the murryon."

As has already been mentioned, amongst all the Charlemagne romances the (originally French) romance of *Fierabras* is remarkable as being one of the first that was rescued from the dust of libraries; and it is worthy of note, in connection with it, that the first printed version was not a French, but a Provençal one, which was published not in France, the birth-place of the romance, but in Germany.

The manuscript of this Provençal version having been discovered by Lachmann in the Library of Prince Ludwig von Oettingen-

¹ It is worthy of notice that the account of the *Fierabras* romance as given by Barbour, may be considered, on the whole, as identical with the subject of the French *Fierabras* or the English *Syr Ferumbras*, but not with the *Sowdan*, as there is no mention made of the combat before Rome, nor any trace of what makes up the first part of the *Sowdan*. But the spelling *Laryn* for *Balan* agrees with the spelling of the same name in the *Sowdan*. As to the relics mentioned in the passage above, they differ from all other versions.

² In the *Sowdan* the Bridgeward is called *Alagolofre*; cf. Index of Names.

Wallerstein,¹ somewhere about the year 1820, the poem was published in 1829 by Immanuel Bekker.²

Raynouard, who drew attention to this edition of the poem in the *Journal des Savants*, March 1831, supposed this Provençal version to be the original.

Soon after Fauriel discovered at Paris two MSS. of the romance in French, and a third French MS. was found in London,³ by Fr. Michel, in 1838.

In 1852 Fauriel gave an account of the poem in the *Histoire Littéraire de la France, par les religieux bénédictins de congrégation de Saint-Maur continuée par des membres de l'Institut*, vol. xxii. p. 196 *et seq.*, where he also investigated the question of the originality of the two versions, without arriving at a final solution; as from the comparison of the French and the Provençal version, no conclusion as to the original could be drawn in favour of either of the two poems.⁴

As early as 1829 Uhland and Diez had expressed their opinion, that in all probability the Provençal poem was to be looked upon as a reproduction of some French source;⁵ and in 1839 Edelestand du Méril, in France, had pointed out the French poem as the original of the Provençal version;⁶ Guessard in his lectures at the Ecole des Chartes, at Paris, had also defended the same opinion; when in 1860, the editors of the French *Fierabras*⁷ finally and irrefutably proved the impossibility of considering the Provençal poem as anything but a translation of a French original.

¹ This MS. consisting of 71 parchment leaves in 4to, with coloured initials at the beginning of each rhyme-strophe, had formerly been in the possession "Majoris Monasterii congregationis Sancti Mauri," at Paris. Having passed through many hands during the French Revolution, it finally came to the Library of Wallerstein.

² Der Roman von Ferabras, provenzalisch. Berlin, 1829.

³ British Museum, MS. Reg. 15. E. vi.

⁴ Cf. also the *Préface* of the French *Fierabras*, p. iv.

⁵ See *Leben und Werke der Troubadours*, by Friedrich Diez, Zwickau, 1829, p. 613 note, and *Berliner Jahrbücher für wissenschaftliche Kritik*, 1831.

⁶ In a footnote to his *Histoire de la Poésie scandinave*, p. 183, where he says:—"Le roman de Ferabras, publié à Berlin par M. Bekker, est . . . évidemment traduit du français, et en a conservé trop de formes et d'expressions pour avoir la moindre valeur grammaticale."

⁷ *Fierabras chanson de geste*, edd. Krœber and Servois, in the collection of the *Anciens Poètes de la France*.

In 1865, Gaston Paris, in his *Poetical History of Charlemagne*, pointed out that what we have now of the *Fierabras* romance must be looked upon as a very different version from the old original *Fierabras* (or *Balan*) romance, the former being indeed only a portion, considerably amplified and in its arrangement modified, of the old poem, the first portion of which has been lost altogether. Gaston Paris had been led to this supposition by the rather abrupt opening of the *Fierabras*, which at once introduces the reader *in medias res*, and by the numerous passages of the *Fierabras*, which contain allusions and references to preceding events; several of which, being obscure and inexplicable from the context of the *Fierabras* itself, can only be explained by assuming the existence of an earlier poem.

The main subject of the old *Balan* or *Fierabras* romance may be given as follows:—"The Saracens having invaded Rome and killed the Pope, Charlemagne sends, from France, Guy of Burgundy and Richard of Normandy to the rescue of the city, and follows himself with his main army. After a fierce combat between Oliver and Ferumbras, the city is delivered from the Saracens, and a new Pope established."¹

¹ For a more detailed analysis, see *Histoire Poét.*, p. 251, and cf. the account given of the old *Fierabras* or *Balan* romance by Philippe Mousket, ed. Reiffenberg, Bruxelles, vol. I. v. ll. 4664—4716, which runs as follows:—

- 4664 Puis fu Roume par force prise
 et la gent destruite et ocise
 et li apostoile ocis
 Castiaus-Mireors ars et pris
 4668 et toute la cité bruie.
 li dus Garins et sa mesnie
 entrèrent en Castiel-Croisant,
 quar Sarrasin, Ture et Persant
 4672 amenerent trop grant compagne
 et devers Surie et d'Espagne;
 si furent crestien dolant,
 et manderent tot maintenant
 4676 secours al bon roi Charlemainne
 ki sa fieste en France demainne,
 et li rois en cele besogne
 lor tramist Guion de Bourgogne,
 4680 ki novvians chevaliers estoit
 et des joves enfans avoit
 devant çou la couronne prise.
 et soucoururent sans faintise

Of all the events related in the old *Balan* romance, there is but one which is contained in the *Fierabras* poem, viz. the combat between Oliver and Ferumbras, and even this has been greatly modified in consequence of the composer's transferring the scene of action from Italy to Spain. All the other events related in the *Fierabras*, the love of Floripas and Guy, the capture of the twelve peers, their being besieged in the castle of Agremor, and their deliverance by Charlemagne, and the ultimate wedding of Floripas and Guy are altogether wanting in the original *Fierabras* [Balan] romance.

Therefore Gaston Paris was right in saying that the *Fierabras* poem contained only the second part of the earlier poem, the first part of which had not come down to us.

Now it seemed as though this view, which had been clearly

- 4684 lor bon roi en la tiere estrange
 u il n'orent ni lin ni lange.
 en France estoient revenu
 et soujourné et bien péu,
 4688 mais à cel secours le tramist
 li rois, ki moult s'entremist,—
 et si tramist de Normendie
 Ricart à la ciere hardie,
 4692 si repirent li Mireour :
 et dus Garins vint à l'estour,
 ki tint Pavie en quité
 s'ot bien Castil-Croisant gardé,
 4696 et Karles ot sa gent mandée,
 si vinrent de mainte contrée,
 quar il lor faisoit tant de biens,
 qu 'à ses amis ne faloit riens.
 4700 si trest vers Rome li bons rois
 et fist as paiens moult d'anois,
 dont se combati Oliviers
 a Fierabras ki tant fu fiers ;
 4704 d'armes l'outra, si reconquist
 les .ii. barius qu'à Rome prist,
 si les gieta enmi le Toivre
 por çou que plus n'en péüst boivre ;
 4708 quar c'est baumes ki fu remés
 dont Ihesu Cris fu embausmés.
 puis furent mort tot li paien
 et mis en Roume crestien,
 4712 si ot autre apostoile fait
 et Karles s'en revint à hait,
 si gratia Dieu et St. Piere,
 que recouvrée ot sa kaïere,
 4716 soujourner vint dout à Parise . . .

demonstrated and generally adopted, would have to undergo a thorough modification on the discovery of a new *Fierabras* Manuscript in Hanover. Professor Grœber, having been informed of the existence of that MS. by Professor Tobler, published from it, in 1873, the poem of the *Destruction de Rome*,¹ which in that MS. precedes the *Fierabras* romance.² In his Address to the Assembly of German Philologists at Leipzig,³ the same scholar attempted to show that this poem represented the first part of the earlier *Balan* romance.

This supposition, however, can only be accepted with reserve, and needs a great modification, as by no means all the references to previous events contained in the *Fierabras* receive explanation in the *Destruction*, although all such previous events must have been narrated in the original *Balan*. Moreover, one of these allusions in the *Fierabras* is in direct contradiction to the contents of the *Destruction*.

Thus ll. 2237 *et seq.* of the *Fierabras*:⁴—

“ .i. chevalier de France ai lontans enamé :
 Guis a nom de Borgoigne, moult i a bel armé ;
 Parens est Karlemaine et Rollant l'aduré.
 Dès que je fui à Romme, m'a tout mon cuer emblé,
 Quant l'amirans mes peres fist gaster la cité,
Lucafer de Baudas abati ens ou pré,
Et lui et le ceval, d'un fort espiel quarré,”

where Floripas declares that she has seen Guy before Rome when defeating Lukafer, widely differ from the account given in ll. 1355 *et seq.* of the *Destruction*, where Guy does not arrive at Rome until *after* the departure of Laban's army to Spain.

In the *Destruction* no clue is given which would enable us to explain why Charles should be constantly applying to Richard in the *Fierabras* (ll. 112 *et seq.*) for information about Fierabras, or why Richard, in particular, should know more about Fierabras than any one else. There is no mention in the *Destruction* of Richard chasing

¹ *Romania*, ii. 1873, pp. 1—48.

² Cf. *Jahrbuch für romanische und englische Sprache und Literatur*, edd. Lemeke, vol. xiii. p. 111.

³ Printed in *Verhandlungen der 28sten Versammlung deutscher Philologen und Schulmänner in Leipzig*. Leipzig, 1873, p. 209 *et seq.*

⁴ Corresponding to ll. 1410 *et seq.* of the Ashmole *Ferumbras*.

the Emir before him in the plain of Rome, to which event ll. 3708-9 of the *Fierabras*¹ clearly refer.

"Richars de Normendie au courage aduré,
Qui cacha l'amirant devant Romme ens el pré."

The allusion contained in l. 2614,²

. . . . "Richart de Normendie,
Cil qui m'ocist Corsuble et mon oncle Mautrie,"

where Richard is said to have slain Corsuble and Mautrie, the uncle of Floripas, is not cleared up by the *Destruction*, as in the three passages, where Richard is mentioned there (ll. 246, 288, 541), he does not play an active part at all, whereas from Mousket's analysis of the original *Fierabras* [*Balan*] romance, we know how important a part Guy and Richard played in the old poem.³ There Richard and Guy being sent off by Charlemagne as a first succour to the oppressed Romans, succeeded in delivering Château-Miroir, which had been seized by the Saracens. The story of the combat around Château-Miroir, as related in the *Destruction*, ll. 593 ss., is thoroughly different,⁴ as besides other variations, there is neither Richard nor Guy concerned in it.

Therefore, as the contents of the *Destruction* are not identical with Mousket's analysis of the old *Balan* romance, and as several passages alluding to events previously described are left unexplained in the *Destruction*; and as there is even an instance of the *Destruction* being in contradiction to the *Fierabras*, the poem of the *Destruction de Rome* cannot be said to be identical with the first part of the *Balan* romance.⁵

¹ Cf. *Sir Ferumbras*, ll. 8192-3.

² Cf. also l. 2784 and *Sir Ferumbras*, ll. 1860 and 2059.

³ See above, p. xi, footnote, and *Histoire Poétique*, p. 251.

⁴ Cf. Græber, *Verhandlungen*, pp. 217-18.

⁵ The following differences between the *Destruction* and the narration of Philippe Mousket are worthy of note:—

(i) the combat around Château-Miroir is described in a different manner in the two poems.

(ii) the scene of action, which at the end of the *Destruction* is transferred to Spain, remains, according to Philippe Mousket, in the neighbourhood of Rome for the whole time.

(iii) Guy of Burgundy and Richard of Normandy play a most important active part before Rome, according to Ph. Mousket, whereas in the *Destruction* this is not the case.

Now, as to the last two items, they must have been in the original such as

The Provençal version and the *Destruction* are each printed from unique MSS., the latter from the Hanover MS., the former from the Wallerstein MS. Of the French *Fierabras* there are seven MSS. known to exist.

a = the MS. of the Bibliothèque Nationale at Paris, Supplém. franç., No. 180, which has been followed throughout by the editors of the French *Fierabras*, who in cases of evident errors or lacunæ of this MS., consulted the three following MSS. :

b = the MS. of the Biblioth. Nationale, Lancelot, 7566 ^{3.3}.

c = the MS. of the British Museum, MS. Reg. 15. E. vi.¹

d = the MS. of the Vatican Library, Regina 1616.

D = the MS. in possession of M. Ambroise-Firmin Didot, a small fragment of which has been printed by Gautier, *Epopées fr.* ii. 307.

E = the Escorial MS., a description of which, together with the variations, has been given by Knust, in the *Jahrbuch für romanische und englische Sprache und Literatur*, vol. ix. p. 43 *et seq.*

H = the Hanover MS., which also contains the *Destruction de Rome*. It has been described by Professor Grøeber in the *Jahrbuch*, xiii. p. 111.

they are related by Ph. Mousket. For only thus some obscure passages of *Fierabras*, of which even the *Destruction* affords no explanation, are cleared up. Thus, *Fierabras*, l. 1049,

“Près fu du far de Rome, ses a dedens jetés”—

which is in contradiction to the *Destruction*, is explained by ll. 4705-6 of Mousket's account (see above). Only Mousket relates that Floripas has seen Guy before Rome (*Fierabras*, l. 2240 ; Ashmole *Ferumbras*, l. 1413), and that Richard took part at the combat there. Therefore the account as given by Ph. Mousket, agreeing with what must have been the contents of the old original, is based on a version older than the *Destruction*, which exhibits significant differences.

These differences between Mousket and the *Destruction*, as well as the fact that several references to preceding events contained in *Fierabras* remain unexplained by the *Destruction*, were some of the reasons which led me in my *Dissertation*, pp. 41—49, to consider the *Destruction* as a poem written by another author than that of the *Fierabras*. In order to clear up the allusions to preceding events contained in the *Fierabras*, the very beginning of which necessarily requires some explanatory account—a circumstance which also gave rise to the ‘episode’ of the Provençal version—the *Destruction* was composed as a kind of Introduction to the *Fierabras*, whereby it happened that some allusions remained unexplained.

¹ For a description of this magnificent MS., see *Sir Ferumbras*, p. vi, footnote.

As to the English *Fierabras* romances, there are two versions known to exist:¹ the poem of *Sir Ferumbras* contained in the Ashmole MS. 33² and the present poem.

In the following we shall attempt to point out the differences of these two versions, and to examine whether there is any relationship between the English and the French poems, and if possible to identify the original of the former.

A superficial comparison of the English poem of *Sir Ferumbras* with the French romance *Fierabras* (edd. Krœber and Servois) will suffice at once to show the great resemblance between the two versions. In my *Dissertation* on the sources and language of the *Sowdan of Babylone* (Berlin, 1879) I have proved (pp. 30—40) that the Ashmolean *Ferumbras* must be considered as a running poetical translation of a French original. Since Mr. Herrtage, in the Introduction to his edition of the Ashmole MS. 33, has also pointed out the closeness with which the translator generally followed the original, which he believes to belong to the same type as the *Fierabras*, edited by MM. Krœber and Servois. "The author has followed his original closely, so far as relates to the course of events; but at the same time he has translated it freely, introducing several slight incidents and modifications, which help to enliven and improve the poem. That he has not translated his original literally, is shown by the fact that the French version consists of only 6219 lines, or allowing for the missing portion of the Ashmole MS., not much more than one-half the number of lines in the latter, and that too, although he has cut down the account of the duel between Oliver and Ferumbras from 1500 to 800 lines, by leaving out Oliver's attempts at converting the Saracen, Charlemagne's prayers, &c."

Now, in my opinion, we ought not to lay too much stress on the fact that the number of lines in the two versions differs, as all translators of poetical works, who wish to follow their original as closely as possible, will easily be able to render it 'literally' as long as they write in prose. But adopting a poetical form for their translation, and still pursuing their intention of a close rendering of their original,

¹ Cf. Warton, *Hist. of Eng. Poetry*. ii. 197-8.

² Edited for the E. E. T. S. in 1879, by S. J. Herrtage, B.A.

they must needs be more diffuse, and the consideration of rhythm and rhyme will compel them sometimes to abandon a quite literal translation, and to be content with a free reproduction. This is also the case with the author of *Syr Ferumbras*, who, notwithstanding the many passages where the French text is not given 'literally,' must be considered as a close rhymed translation of the French poem. The only liberty which we see the English author take sometimes, consists in contracting or amalgamating together those *couplets similaires*,¹ or strophes which contain repetitions.

But not always did the author thus give up his plan of rendering his original closely: occasionally he has such repetitionary lines in the same place as the French poem, as, for instance, in ll. 130 *et seq.* corresponding to *Fierabras*, ll. 125 *et seq.*

The closeness and literalness of his translation is well exemplified by his introduction in an English dress of a great many French words which are unknown, or at least of a most rare occurrence, in English, and which in his translation are found in the same place and context, where the French text has them. This will be best illustrated by juxtaposing the corresponding phrases of the two versions.

Ashmole *Ferumbras*.

- 312 Hit ys *rewarded* ous two be-
twyne þat Olyuer schal wende
and take þe batail
330 *Mercy*, quap he to kyng Charles

369 þat *paynede* crist
388 Er y *remuue* me of þis place
399 y *challenge* wiþ þe to fyt
457 *Parfay*, ansuerde erld O.
533 þat he ne . . . maden zelde his
body to him *creaunt*
537 wiþ my swerd *trenchaunt*
538 *Sarsyns*, said erld O.
551 long man in *fourehure*
558 a ful *gret pite*, etc.

French *Fierabras*.

- 301 'Nous jupon Olivier, si l'avons
esgardé Qu'il fera la bataille
au païen deffaé.'
333 'As piés le roy se jete, *merchi* li
a priié.'
377 '— dont vos Diex fu *penés*.'
392 'Ains que je m'en *remue* . . .'
402 '— je te voel *calengier*'
449 '*Par foi*, dist Oliviers . . .'
548 'se Roland s'i combat, ne faice
recréant'
553 ' . . . à m'espée *trencant*'
554 *Sarrazins*, dist li quans . . .
579 Il ot *l'enfourcœur* grant
586 j'ai de toi *grant pité*, etc.

¹ Cf. Gautier, *Epopées Françaises*, i. 221.—"Rien n'est plus fréquent, dans la Chanson de Roland et dans nos poèmes les plus anciens, que la répétition double, triple et même quelquefois quadruple, de certains couplets. Cette répétition n'a pas lieu dans les mêmes termes, ni surtout avec les mêmes rimes. Tout au contraire, la même idée est reproduite en vers différents, munis d'assonances ou de rimes différentes."

751 haue <i>mercy</i> of me, <i>iantail</i> knyzt	1494-5 — <i>merci</i> li a crié : <i>Gentix</i> hom . .
781 to <i>remuie</i> þe of þis place	1515 ja par moi n'i seriés . . <i>remués</i>
817 he was <i>encombred</i> with F.	1552 Mais de F. est . . . <i>encombres</i>
922 þey went forth on a <i>pendant</i>	1696 Cil s'entornent fuiant le <i>pen-</i> <i>dant</i> d'un laris
947 wan hure spere gunne to <i>faile</i>	1712 Quant les lances lor <i>faient</i>
984 At <i>avalyn</i> g of an hulle	1734 A <i>l'aval</i> er d'un tertre
1008. 1012 to <i>rescourre</i> þe barons	1757 . . les barons <i>rescous</i> . .
1016 wel longe hadde þis <i>chas</i> ylest	1764 Moult fu grans cele <i>chace</i>
1058 and oþre reliques riche ynow wherof y have <i>plentee</i>	1806 Et les dignes reliques dont il i ad <i>plenté</i>
1227 for to wyte wat þay <i>be</i> and hure <i>coryne</i> yknowe	2067 Lor <i>covine</i> et lor <i>estre</i> enquerre et demander.
1316 By an old forsake zeate of þe <i>olde antiquyte</i>	2144 Par une gaste porte de <i>viel ante-</i> <i>quité</i>
1773 sittynge on a grene <i>erber</i>	2562 . . siét sous cel <i>arbre</i> ramé.
1974 Florippe his doȝtre þe <i>cortoyse</i> in <i>chambre</i> þar she was In þe <i>paleys</i> yhurde <i>noise</i> and þyder þan she gas	2712 Floripas la <i>courtoise</i> a le <i>nois</i> escoute Puis issi de la <i>cambre</i> , . . . Entresi c'au <i>palais</i> . .
2007 þow ert <i>asotid</i>	2733 . . vous voi <i>assoté</i> .
2538 a gret <i>repref</i> it were	3136 . . il nous est <i>reprouré</i>
3665 brydel and <i>paytrel</i> and al þe gere wiþ fyn gold yharneyssed were	4117 Li estrier furent d'or, rices fu li <i>poitrés</i>
3672 and þe king him gan <i>ascrie</i>	4126 . . si s'est haut <i>escriés</i> .
3791 a gret <i>dul</i> þay made þere	4236 . . demainent grant <i>dolour</i>
4541 with an hard <i>crestid serpentis</i> fel	4832 vestu ot la pel d'un dur <i>serpent</i> <i>cresté</i>
5753 on þan ston a <i>cracchede</i> and in a spatte in <i>dispit</i> of god, etc.	5910 en <i>despit</i> de Ihesu ens es fons <i>ecraca</i> .

Besides these undoubted examples of translation, we must bear in mind that there occur some variations of readings, where, indeed, the author of *Syr Ferumbras* seems to have introduced slight incidents and modifications. But examining them more closely, we shall soon become aware that many of them also point to a French original, which we may sometimes identify by comparing these variations with the readings of those French MSS. that are already printed. Thus, the words “þarto ys stede þan tyep he,” l. 91, render exactly a line of the Escorial MS.¹—“son cheval aresna à l’abricel rose”—which is omitted in l. 93 of *F* (i. e. the French *Fierabras*, as edited by MM. Krœber and Servois).²

¹ The variations of this MS. are printed in the *Jahrbuch der roman. and engl. Sprachen*, vol. ix. pp. 43 ss.

² This edition, although printed from the MS. *a*, may be said to represent a group (*w*) of four MSS., called *a b c d* (see above xv). Another group (*z*)

The following is another example of *A* (= the Ashmolean *Ferumbras*) differing from *F*, but agreeing with *E*:

A.

175 Ne *lyre* he noȝt þys day til
 evene
 2131 Adoun þay gunne falle, *knellyng*
 on þe erthe stille . . . & *kusse-*
dem everechone, etc.

E.

175 ke il puisse tant *vivre* que cis
 jours soit passés
 2833 Issi *agenoillierent* par bones
 volentez
 . . . *Ils baissent* les reliques . . .

Notwithstanding these resemblances of *A* to *E*, in passages where *A* differs from *F*, *E* cannot have been the source of *A*, as there are many instances where *E* and *F* show the same reading, whereas *A* differs from both versions.

Thus, *A*, l. 340 *et seq.*, it is Duke Reyner who blesses his son, and not Charles, as *E* and *F* (l. 357) have it.

The names of Arrenor, Gwychard, Gayot, and Angwyree, given in l. 814, differ from those which are mentioned in the corresponding passage of *E* and *F* (ll. 1548-49).

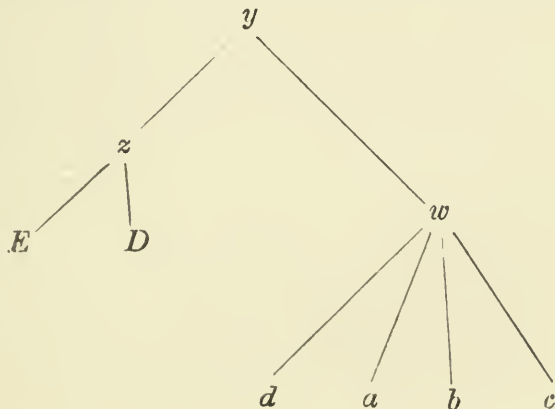
There is no mention of Kargys being slain by Oliver (*A* 880) to be found in *E* or *F* (l. 1670-76).

In *A* 1178, *Lamasour* advises the Soudan not to slay the prisoners; in *E* and *F* (l. 1948) the same advice is given by *Brulans*.

The names of *Lambrock* and *Colbrant* (*A* 1616, 1618) are not found in *E* and *F*, 2424.

A, ll. 1347-48, are wanting in *E* and *F* (2174).

is formed by the MSS. *E* and *D*. Both groups belong to the same type *y*. Cf. Gröber, *Die handschriftlichen Gestaltungen der chanson de geste Fierabras*, Leipzig, 1869, p. 27, where we find the following stemma:



Instead of a giant (*A* 1700) we find a giantess mentioned in *E* and *F* (l. 2483).

Instead of Roland (*A* 1793) it is Naymes who speaks first in *E* and *F*, 2570.

These few instances, the number of which might easily be increased, will certainly suffice to show the impossibility of regarding *E* as the original of *A*.

Only a short passage of the Didot MS. has been hitherto printed;¹ therefore the arguments drawn from a comparison of *A* with that printed passage cannot be considered as altogether irrefutable and final. But as the Didot MS. belongs to the same family of MSS. as *E*, we may at once presume, that as *E* cannot be taken for the original of *A*, the possibility of the Didot MS. being the source of *A*, is not very strong. Besides it may be stated, that no trace of the two additional lines (ll. 19 and 20²) which the Didot MS. inserts after l. 63 of *a* (or *F*) is found in *A*, although this version gives, in ll. 52 ss., a pretty close translation of the corresponding passage in *F* (ll. 50 *et seq.*). This may lead us to conclude that the Didot MS. was not the source of *A*.

Comparing now *A* with what is known of the Hanover MS. of *Fierabras*,³ we find *A* resembling to *H* in the following names: *Lucafer* (only once *Lukefer* in *A* 2204), *Maragounde* (once *Mari-gounde*, *A* 1364), *Maubyn* *A* = *Maupyn* *H*.—*A* 1700 and 2831, which differ from *F*, equally agree with *H*. In the last case *A* agrees also with *E* (although differing from *F*). Now as we know that *H* together with *D* and *E* are derived from the same group *z*,⁴ we may perhaps be justified in regarding a MS. of the latter group as the original of *A*. But a more detailed comparison of *A* with *H* being impossible at present, this argumentation wants confirmation.

The impossibility of regarding the Provençal version as the source

¹ *Epopées Françaises*, ii. 307, and *Cat. rais. des livr. de la bibl. d'Ambr. F. Didot*, I, 361.

² Gröber, *Handschriftl. Gestaltungen*, p. 6.

³ *Jahrbuch*, xiii. p. 111, and *Zeitschrift für romanische Philologie*, iv. p. 164.

⁴ "Die Vergleichung weniger aus allen Hss. bekannten Versen macht gewiss, dass *H* mit *D* und *E* aus der nämlichen Quelle *z* geflossen ist." *Jahrbuch*, xiii. 113.

of the Ashmolean *Ferumbras*, is proved by the fact that the long additional account, the 'episode' as Professor Gröber calls it,¹ is wanting in *A*. Another proof is given by *A*, ll. 5763 *et seq.*, where *A* agrees with *F*, but widely differs from *P*.²

It seems superfluous to point out the inadmissibility of regarding the French prose version as the original of *A*, the first edition of the prose version being of a much later date than the Ashmole *Ferumbras*. But also that version from which the prose romance has been copied or compiled, cannot have been the original of *A*. For although the phrase of *A*, 3888—"A skuntede as a bore"—seems to contain some resemblance of expression with the reading of the prose *Fierabras*—"il commença à escumer come s'il fust ung senglier eschaufé," which Caxton translates—"he began to scumme at the mouthe lyke a bore enchauffed"—the reading of *A*, ll. 1307 ss., which greatly varies from Caxton's version (a translation of the French prose *Fierabras*), renders inadmissible the supposition that the original of the French prose version is the source of *A*.³

Having thus compared the Ashmolean *Ferumbras*, as far as can be done at present, with all existing versions of this romance, we arrive at the following conclusions.

The Ashmole *Ferumbras* is a pretty close translation of some French version, which we are at present unable to identify. Its original was neither of the same family (*w*) as the *Fierabras*, edited by MM. Kröber and Servois, nor yet of that of the Escorial version. Nevertheless, the original of *Sir Ferumbras* cannot have differed much from the common original, from which these two groups of MSS. are derived. To this original, called *y* by Gröber, the MS., from which *A* has been copied, appears to have been more closely related than to the Provençal version, from which it certainly is not derived. As the liberties which the author of *Sir Ferumbras* took in translating his original, consist only in very slight modifications, we may con-

¹ *Handschriftl. Gestalt.*, p. 10.

² See the note to l. 5763 of *Sir Ferumbras*, and cf. *Fierabras*, 5955.

³ The number of instances where *A* varies from *C*'s version might easily be increased. Thus we find *A* 340 differing from *C* 52/111 and from *F* 357; *A* 814 differing from *C* 79/3 and from *F* 1548; *A* 1616 differing from *C* 102/10 and from *F* 2424; *A* 1238 differing from *C* 92/5 and from *F* 2083; *A* 4652 differing from *C* 171/26 and from *F* 4900, &c.

clude from his closeness of translation in general, that in those passages of *A* which exhibit significant deviations from the known French versions, these variations are not due to the composer of the Ashmolean poem, but were already to be found in its original. Therefore the Ashmole *Ferumbras* may be considered as representing by itself the translation of an independent French MS., which perhaps belonged, or at least was nearly related, to the type *y*.

I now come to the consideration of the *Sowdan of Babylone*, which the simple analysis given by Ellis,¹ shows to be an essentially different work from the Ashmolean *Ferumbras*. Indeed, whilst the *Syr Ferumbras* represents only a portion (viz. the second part) of the original *Fierabras* [or *Balan*, as Gaston Paris has styled it],² the *Sowdan* approaches the original more nearly in that it contains the long 'introductory account'.³ For this first part of the *Sowdan* (as far as l. 970), although it cannot be considered as identical with the first portion of the old *Balan* romance, contains several facts, which, however abridged and modified, show a great resemblance with those which must have been the subject of the lost portion of the old original. Whereas the Ashmolean *Ferumbras* is, on the whole, a mere translation of a French original, the *Sowdan* must be looked upon as a free reproduction of the English redactor, who, though following his original as far as regards the course of events, modelled the matter given there according to his own genius, and thus came to compose an independent work of his own.

This point being fully treated in my *Dissertation*,⁴ I need not again enter into discussion of it here. I only mention that the composer of the *Sowdan* has much shortened his original, omitting all episodes and secondary circumstances not necessarily connected with the principal action, so that this poem does not contain half the number of lines which his original had,⁵ and that the proportion of the diffuse Ashmolean *Ferumbras* and the *Sowdan* is over five to one.⁶

¹ *Specimens of Early English Metrical Romances*, ed. Halliwell, p. 379 *et seq.*

² *Histoire Poétique*, p. 251; cf. also *Revue critique d'Histoire et de Littérature*, ii. 1869, p. 121 *et seq.*

³ Cf. Mr. Shelley's Paper in Warton, *Hist. of Eng. Poetry*, ii. 197-8.

⁴ pp. 17 *et seq.*

⁵ *Dissertation*, p. 18.

⁶ *Introduction to Sir Ferumbras*, p. xiv.

The subject of the 'introductory account,' or the first part of the *Sowdan*, is nearly the same as that of the *Destruction de Rome*, differing from this poem only in the omission of a few insignificant incidents or minor episodes, and in greater conciseness, which latter circumstances, however, enters into the general plan of the author.

Indeed, the author of the *Sowdan* seems to have known the *Destruction*, as we see from a comparison of the two poems. Thus the following instances show a great resemblance of expression of the two versions :

Sowdan.

- 37 'With kinges xii and admyralles
xiv'

77 'The Romaynes robbed us anone'

75 'to presente you'
76 'a drift of wedir us droffe to
Rome'
110 'An hundred thousande'
128 'To manace with the Cristene
lore'

175-76 'Oure sheldes be not broke
nothinge, Hawberkes, spere, ner
poleyne, ner pole'
224-27 'Lukaferre, Kinge of Baldas,
The countrye hade serchid and
sought, Ten housande maidyns
fayre of face Unto the Sowdan
hath he broghte'

228 ss. 'The Sowdane commaunded
hem anone That thai shulde al
be slayne . . . He saide "My
peple nowe ne shalle With hem
noughte defouled be"'
278 'He clepede his engynour Sir
Mavone'
289 'Mahoundis benysone thou shalt
haue'

Destruction.

- 420 'Ensemble ou li issirent xv roi
corone Et xiv amaceours'
1154 'Bien i a xxx roi et xiv admiré'
689 'xxx roi sont ou li et xiv ama-
ceours'
163 'Et xiv amaceours'
115-16 'De cels de Romenie que
m'ont fait desrobber. Tiel
avoir m'ont robbé'
119 'vous quidai presenter'
120 'Uns vens nous fist à Rome
parmi le far sigler'
217 'Par C fois M payen'
228 'pour François menacier'
332 'Et menace François pour faire
les loye'
546-47 'Quant encor nen est lancee
quassée ne brusie, Ne halbers
derompus, ne fors targe percie'
613-19 'Lucafer de Baldas discent
al mestre tre, Devant l'amirail
vint, forment l'a encline : Voy-
ant tot ses barnages l'a l'eschee
presente, Moignes, prestres et
lais, que sont enchence, Her-
mites et enfans, a tous lor
poign lié ; As femmes et pucels
les os furent bende, Totes vives
presentent par devant l'ad-
miré.'
614 'Maintenant soient tot occis et
descoupé. Ne voil que mi
serjant en soient encombré.'

908 'Sortibrans a mande Mabon l'en-
gineor'
627 'Mahon te benoie'
925 'Mahon te doint honor'

- | | |
|---|--|
| 286 'And fille the dikes faste anoone' | 934 'Si emplirons les fosses' |
| 293 'Men myght go even to the walle' | 918 'K'om poet aler al mure' |
| | 952 'K'om pooit bien au mur et
venir et aler' |
| 307 'The hethen withdrowe hem tho' | 979 'Payen se sont retrait' |
| 317 'His baner knowe I ful welle' | 997 'Jeo ai bien ses armes conu et
avisee' |
| 331 'He entred to the maistre toure' | 1011 'Tantost le mestre porte aurons
moult bien ferme' |
| 332 'The firste warde thus they
wonne' | 1057 'Mais tot le premier bail ont
Sarasin pople' |
| 346-50 'And Estragot with him he
mette With bores hede, blake
and donne. For as a bore an
hede hadde And a grete mace
stronge as stele. He smote
Savaryz as he were madde' | 1090-94 'Estragot le poursuit, uns
geans diffaes, Teste avoit com
senglers, si fu rois coronés.
El main tient une mace de fin
ascier trempé, Un coup a
Savariz desur le chef done' |
| 587 'Therefore Gy of Bourgoyne!
Myn owen nevewe so trewe' | 1179 'Et Guion de Bourgoyne a a lui
apelle, Fils est de sa soror et
de sa parente: Cosins, vous en
irrés..' |
| 647 'He smote of the traytours hede' | 1236 'Le chief al portier trenche' |
| 648 'And saide "Gode gife him care,
Shal he never more ete brede,
All traitours evel mot thai
fare"' | 1244 '"Diex" fist il "te maldie et
que t'ont engendré, Kar trai-
tour au darain averont mal
dehé."' |
| 663 'Ferumbras to Seinte Petris
wente' | 1260 'Al moustier de saint Piere est
Fierenbras ales' |
| 727 'Thre hundred thousande of sow-
deours' | 1403 'iii C mil chevaliers' |
| 743 'Sir Gye aspied his comynge,
He knewe the baner of Fraunce,
He wente anoone ayen the Kinge,
And tolde him of that mys-
chaunce,
Howe that the cursed sowdone,
Hath brent Rome and bore the
relequis awaye' | 1409 'Guis parcent le baniere le roi
de saint Dine, Encontre lui
chevalche, la novele ont conté
Come la fort cité li payen ont
gasté; La corone et les clous
d'iloec en sont robbé Et les
altres reliques..' |
| 771 'Wynde him blewe ful fayre and
gode' | 1425 'Li vens en fiert es voilles que
les a bien guies' |
| 778 'To londe thai wente iwis' | 1427 'il sont en terre entré' |
| 783 'Tithinggis were tolde to Lavan' | 1436 'Les noveles en vindrent al
soldan diffaié' |
| 787 'With three hundred thousand of
bacheloris' | 1443 'iii C mile François' |

Other instances of resemblance may be found in the following passages:

$S\ 49-50 = D\ 94-99$; ¹ $S\ 103 = D\ 202, 209$; $S\ 119 = D\ 385$;
 $S\ 146 = D\ 445-46$; $S\ 150 = D\ 503-4$; $S\ 157 = D\ 509$; $S\ 300 =$

¹ The French text will be found in the *Notes*, which see.

D 967; *S* 303 = *D* 915; *S* 396 = *D* 977; *S* 312 = *D* 989; *S* 340 = *D* 1063; *S* 360 = *D* 1101; *S* 376 = *D* 1119, 1121; *S* 377 = *D* 1133; *S* 380 = *D* 1136; *S* 699 = *D* 1379; *S* 723 = *D* 1384, &c., &c.

Besides, there are some names which occurring in none of the French versions, but in the *Destruction*, point to this poem as to the original of the *Sowdan*. Thus *Savaris*¹ (*S* 171) seems to be taken from *D* 540.

Astragot or *Estragot*, *S* 346, 4902, the name of the giant by whom *Savaris* is slain, and who is said to be the husband of *Barrock*, occurs in *D* 1090.

The *Ascopartes*, a people subjected to the Soudan, are mentioned in *D* 98, 426, but not in *F* or *P*.

King *Lowes*, in the context where it occurs (*S* 24) is clearly taken from *D* 9.

Iffrez, *S* 165, is perhaps the same as *Geffroi* in *D* 1139, 1367, 1122.

[*Mounpelers*, *S* 3228, occurs only in *D* 250, 286.]

Persagyn, *S* 1259, seems to be identical with *Persagon*, *D* 162.

The form *Laban* is only met with in the *Destruction*, the French and the Provençal versions, and the Ashmole *Ferumbras* reading *Balan*.²

The name of the Soudan's son, *Ferumbras*, is explained by the form *Fierenbras*, which occurs in *D* 57, 66, 71, 91, 343, 1210, 1237, besides the spelling *Fierabras*, which is the only one used in the French, the Provençal and Caxton's versions.

Also the phrase 'sowdan' seems to have been derived from the *Destruction* (l. 1436, 'soldan'), as it does not occur in any other version.

The great number of these resemblances seem evidently to point out the *Destruction* as the original of the first portion of the *Sowdan*; the few points in which the two versions differ not being such as to offer convincing arguments against this supposition.

¹ For these names, the *Index of Names* may be referred to.

² In some passages the *Destruction* shows also the spelling *Balan*, but *Laban* is more common.

Indeed if, for instance, we find a lot of nations, the names of which are not in *D*, mentioned by the author of the poem as belonging to the Soudan's empire, this point can be considered as irrelevant, as from many other instances we know how fond many composers of mediæval romances were of citing geographical names, by the great number of which they believed to show their knowledge in that science.¹ Also the three names of Saints (*Qwyntyn*, *Symon*, *Fremond*²), and the names of five Saracen gods and of a Saracen bishop,³ many of which, moreover, seem to be inserted only for the sake of rhyme, cannot be regarded as being of great consequence in establishing the source of the *Sowdan*. Others also, as *Oliborn*, *Focard*, *Hubert*, *Gyndard*, *Tamper* (the last occurring twice as a rhyme-word), being the names of insignificant characters, may be looked upon as mere expletives. Another variation is *Isrez* (ll. 625, 641) for *Tabour* (*D* 1202).

Besides these variations in the names contained in the two poems, we find in the *Sowdan* some slight modifications as to the matter related; none of which, however, is of so significant a character, as necessarily to point to some other original than the *Destruction*, which the very striking points of resemblance above cited show almost decisively to have been the original of the *Sowdan*. The differences in the subject-matter may be explained by the tendency of the poet to follow his original only as far as the principal events are concerned, but to have his own way in the arrangement of the subject-matter, and especially to deal freely with secondary incidents.

Thus he may have thought the combat round Château-Miroir—which, moreover, is related in the *Destruction* in a rather obscure and confused style—to be a rather episodical incident, which he had better leave out in his poem, as not advancing the principal course of events.

A similar explanation may be given of the fact, that the account of Lukafer's desiring the hand of Floripas is given on another occasion in the *Sowdan* than in the *Destruction*. In the *Destruction*, l. 241, Lucafer claims that maiden immediately on arriving in the

¹ See note to l. 1000.

² See note to l. 2842.

³ *Dissertation*, p. 20.

Soudan's camp, as a reward for his having travelled such a long way in Laban's service. The poet of the *Sowdan* thinking, perhaps, that this was not a sufficient reason to justify such a claim, mentions this incident at another time, which he may have considered as more properly chosen for demanding a reward. It is on returning from a victorious expedition undertaken by Lukafer that the latter in the *Sowdan*, ll. 224—242, asks for the hand of Floripas.

As to the following or second part of the *Sowdan*, on the whole the same subject is treated of as in the Ashmole *Ferumbras*. But there are many differences between the two poems.

In the *Sowdan*, l. 1411 *et seq.*, Roland is captured by the Saracens at the same time as Oliver, and both on being conducted before Laban at once avow their names. In the Ashmole MS., ll. 909, &c., Oliver is led away to the Soudan together with Gwylmer, Berard, Geoffrey, and Aubray, whereas Roland is among the French peers whom Charlemagne sends on a mission to Laban to demand the surrender of Oliver.¹

The names of the twelve peers do not agree in both poems. In the *Sowdan* we find the following list (cf. ll. 1653 *et seq.*, and ll. 1730, 880):—Roland, Oliver, Duk Neymes of Bavere, Oger Danoyes, Tery Lardeneyes, Folk Baliane, Aleroyse of Loreyne, Miron of Braban, Bishop Turpyn, Bernard of Spruwse, Bryer of Mountez,² Guy of Bourgoyne.³—Richard of Normandy, although a most important personage, is not included amongst the *Douzeperes*. Nor is Guenelyn mentioned as a peer of France. Four of these names, Folk Balian, Turpyn, Bernard of Spruwse, Aleroyse of Loreyne, do not occur at all in the Ashmolean *Ferumbras*.⁴

The new game which Lucafer wants to teach Neymes, is differently described in the two poems, there being no mention made in the Ashmol. MS. (ll. 2231 *et seq.*) of the thread, needle, and coal, as spoken of in ll. 1998—2000 of the *Sowdan*.

¹ See note to l. 1663.

² Cf. note to l. 1723.

³ Mr. Herrtage, in his note to the Ashmol. MS., l. 259, reproduces—from the Roxburghe Club edition, *Introd.* p. vi.—the list of the twelve peers in the French version of the Grenville copy, 10531, which he erroneously takes for that of the *Sowdan*.

⁴ But there is one "Alorys þe erld of Brye," mentioned in the Ashm. MS., ll. 935, 2842, 4076, &c.

In the *Sowdan*, l. 2507, Laban, being engaged with his gods, seizes the image of Mahound and smashes it. This incident is omitted in *Syr Ferumbras* (ll. 3345).

In the Ashmole MS., ll. 5760 *et seq.*, Ferumbras tries to persuade his father to become a Christian, whilst Floripas urges Charles not to delay in putting him to death. In the *Sowdan*, l. 3156 *et seq.*, there is no mention of either of them interfering either for or against their father.

Ashm. MS., ll. 130 *et seq.*, differs greatly from the corresponding passage in the *Sowdan* (ll. 1647 *et seq.*). In the latter poem the knights are pulled up from their dungeon with a rope, whilst in the former they have their fetters taken off by means of a sledge-hammer, anvil, and tongs, &c.

In the *Sowdan*, l. 3044, Richard of Normandy is left back as a governor of Mantrible; in the Ashmole version, l. 4881 *et seq.*, Raoul and Howel are ordered to keep that place, whereas Richard accompanies Charlemagne (cf. l. 5499).

In the Ashm. MS., l. 5209, Neymes sees first Charles coming with his host; in the *Sowdan*, l. 3083, it is Floripas who first discovers the banner of France.

The prayer which Charlemagne, seeing Oliver in distress, addressed to Christ, in the *Sowdan*, l. 1304 *et seq.*, is not mentioned in the Ashm. version.

The account of the duel between Oliver and Ferumbras differs considerably in the two versions. In the Ashmolean MS., l. 580, the incident of Oliver assisting Ferumbras to arm (cf. *Sowdan*, 1158) is omitted, and it is not Oliver (as in the *Sowdan*, l. 1270) who is disarmed, but Ferumbras, whom his adversary offers to accept his own sword back (Ashm. MS., l. 680).

In the Ashmolean version, l. 102, Ferumbras offers to fight at once with twelve of Charles's knights; in the corresponding passage of the *Sowdan*, l. 1067, he challenges only six.

In the *Sowdan*, l. 1512 *et seq.*, Floripas advises her father not to slay the captive peers, but to detain them as hostages that might be exchanged for Ferumbras. In the Ashm. MS., l. 1178, it is not Floripas, but Lamasour, who gives that advice to the amirant.

As in many of the variations, mentioned just before, there are many omissions in the Ashmole MS., which are related in the *Sowdan*, it becomes evident that the Ashmolean version cannot have been the original from which the *Sowdan* was copied, which is also proved by several names occurring in the *Sowdan*, but which are not to be found in *Syr Ferumbras*. Thus, for instance, the names of *Espiard*, *Belmore*, *Fortibrance*, *Tamper*,¹ do not occur at all in the Ashmolean version, whereas other names have quite a different form in the latter poem. For *Generyse*, *S* 1135, 1239, we find *Garin*, *A* 216, 443; *Barrock*, *S* 2939, 2943, 3022 = *Amyote*, *A* 4663; *Alagolofur*, *S* 2135, 2881 = *Agolafre*, *A* 3831, 4327; and *Laban* is always spelt *Balan* in the Ashmolean poem, &c.

Now as there are some passages where the *Sowdan*, while it differs from the Ashm. MS., corresponds with the French *Fierabras*, we might be inclined to think that poem to be the original of the *Sowdan*. Thus Charlemagne's prayer and the name of Bishop Turpin, which are omitted in the Ashm. MS., occur in the French *Fierabras*. But there are several differences between the *Sowdan* and the French poem.

In the *Fierabras*, l. 1933, the French prisoners, on being brought before the Soudan, do not avow their true names as they do in the *Sowdan*, l. 1498.

In the French poem, l. 704, Oliver tells his adversary his name before the fight begins; in the *Sowdan*, l. 1249, he does not confess his true name until they had fought for a considerable time.

In the *Fierabras*, l. 1043, Oliver drinks of the bottles of balm, which is not mentioned in the *Sowdan*, l. 1190.

Again, *Fierabras*, ll. 1329 ss., where Ferumbras having disarmed Oliver, tells him to take his sword back again, does not agree with ll. 1279-82 of the *Sowdan*.

Instead of Floripas (*S* 1515), *Brulans* advises the Soudan not to slay the prisoners in *F* 1949.

The French knight slain at the sally of the captives is called *Bryer* in *S* 2604, but *Basin* in *F* 3313.

¹ There is one *Templer* mentioned in the Ashm. MS., l. 2673. But he is not identical with *Tamper* of the *Sowdan*, ll. 2641, 2667.

Concerning the sacred relics there is no mention made of the *cross* (*S* 3236) in the French poem, and the *signe*, *i. e.* 'the shroud or winding-sheet of the Lord'¹ (*F* 6094), is omitted in the *Sowdan*.

Besides these variations of the two versions there is an incident of Marsedag being killed by Guy, and buried by the Saracens (*S* 2247—2274), which being omitted in the *Fierabras* proves that the author of the *Sowdan* cannot have followed the French poem, or at least not that version which is edited by MM. Krœber and Servois.

Similarly there is no mention made in the French *Fierabras* of Bryer being charged to take care of the relics and of Charles's treasure (*S* 3204).

The game of blowing burning coals is related in *Sowdan*, l. 1996 ss., with several details which are wanting in the French poem, l. 2907.

The names also do not always agree in both versions. Thus we find *Generyse*, *S* 1139, for *Garin*, *F* 438; *Mapyn*, *S* 2325, for *Maubrun*, *F* 3046; *Alagolofur*, *S* 2135, for *Agolafre*, *F* 4290 or *Golafre*, *F* 4267, 4383; *Bryer*, *S* 2604, for *Basin*, *F* 3313; *Mara-gounde*, *S* 1563, for *Marabunde*, *F* 2196; *Boloyne*, *S* 3238, for *St. Denis*, *F* 6199; *Barokke*, *S* 2939, and *Espiard*, *S* 2145, are not mentioned at all in the French *Fierabras*, nor does *Belmore*, *S* 3122, occur in the *Fierabras*, either in the corresponding passage, *F* 5867, or elsewhere.

On the fact that the names of the twelve peers (see above, p. xxvii) differ in the *Sowdan* from those mentioned in the *Fierabras*, too much stress need not, I think, be laid, as it might be explained by the simple inadvertence of the composer. The poet in freely reproducing his source, which he generally followed pretty closely as far as relates the course of events, well remembered the names of the principal French knights; but having forgotten those of less important characters, some of whom do not appear again in the poem, and being obliged to fill up their number of twelve, might have placed any names which he remembered having met with somewhere

¹ Greek *σινδών*. Cf. *Dissertation*, pp. 45-46.

as included in the list of the douzeperes. By an oversight he omitted to mention Richard, whom however we see appear afterwards.¹

Similarly the names of *Laban* and *Ferumbras* for *Balan* and *Fierabras* afford no convincing proof of the impossibility of the French *Fierabras* being the original of the second part of the *Sowdan*, as the poet, having found those spellings in the *Destruction*, the source of the first portion of his romance, might simply have retained them for the whole poem.

But reviewing all the facts of the case, and taking into account those passages which relate incidents omitted in the *Fierabras*, and which the author of the *Sowdan* therefore cannot have taken from that poem—and further taking into account the several differences between the two versions, which, it may be admitted, generally speaking, are only slight ones—the French *Fierabras*, *i. e.* the version edited by MM. Krœber and Servois, which represents the group *w* (see before, p. xix, footnote), cannot have been the original of the second part of the *Sowdan*.

Proceeding now to a comparison of the *Sowdan* with the Escorial MS.,² we have not found any passage where *S* differing from *F* agrees with *E*, as *E* and *F* generally have in those places the same reading. Therefore the Escorial MS. cannot be regarded as the original of the *Sowdan*.

Unfortunately the fragment printed from the Hanover MS. is too short to allow of an exact comparison with that version. We only know³ that some names, the spelling of which in the *Sowdan* differs from that in the other versions, have the same form in the Hanover MS. as in the *Sowdan*. Thus we find the following names agreeing in both versions: *Lucafer*, *Maragonde*, *Maupyn*. Only instead of *Laban* which is used in the *Sowdan*, we read *Balan*. In the fragment printed by Grœber,⁴ we find the name of the Soudan's son

¹ See note to l. 2535.

² There being only a small fragment printed of the Didot MS. (*Épopées Fr.* ii. 307), a comparison of the *Sowdan* with this version is impossible at present. But as the Didot MS. belongs to the same group as *E*, what results from a comparison of *S* with *E* may be assumed for the Didot MS.

³ See *Zeitschrift für romanische Philologie*, iv. pp. 164, 170.

⁴ *Jahrbuch für romanische und englische Sprache und Literatur*, xiii. p. 111.

with the same spelling as in the *Destruction*, *Fierenbras*, which is nearer to *Ferumbras* than *Fierabras*.¹

This resemblance of the names contained in the two versions might lead us to believe the Hanover MS. of *Fierabras* to be the original of the second part of the *Sowdan*, just as the *Destruction*, found in the same MS., is the original of the first part. But as, according to Gaston Paris, the Hanoverian version "is the same as the printed text, differing only in slight variations of readings,"² we may suppose it likely that in all passages where the *Sowdan* differs from the printed *Fierabras*, it also differs from the Hanover MS. Nevertheless, as the differences between the *Sowdan* and the printed *Fierabras* are, on the whole, not very significant; for the several instances of omission in the *Sowdan*, being easily accounted for by the general plan of the poet, cannot be regarded as real variations; and as some names, the spelling of which differs in *S* and *F*, are found to be identical in *S* and *H*, we might, perhaps, be entitled to think the second part of the *Sowdan* to be founded on a MS. similar to the Hanover one.

It still remains for us to compare the *Sowdan* with the Provençal version.

In most cases where *S* differs from *F*, it also differs from *P*, therefore *S* cannot have taken those variations of readings from the Provençal poem.

The account of the knights sent on a mission to Laban, in *S* 1663—1738, considerably differs from the corresponding passage in *P* 2211 ss.

In *P* the scene of the whole poem is placed in Spain, there is no mention of the combat before Rome,³ as in the first part of the *Sowdan*.

The game of blowing a coal, *S* 1996 ss., is not mentioned in the Provençal version.

From these variations, taken at random out of a greater number,

¹ This example is not very striking, as the spelling *Ferumbras* may simply have been retained from the first part of the poem; see above, p. xxxi.

² *Syr Ferumbras, Introduction*, p. xiv, footnote.

³ See *Handschriftliche Gestaltungen*, p. 14, and *Dissert.*, p. 29.

it becomes evident that the Provençal poem has not been the original of the *Sowdan*.

If now we compare the *Sowdan* with Caxton's version, which we know to be simply a translation of the French prose romance of *Fierabras*; ¹ the few following instances of differences between *C* and *S* will show at once, that also that version from which the prose romance was copied or compiled ² cannot have been the original of the *Sowdan*.

There are several variations in the names contained in the two versions. Thus we find *Ballant* in *C* for *Laban* in *S*; *Fyerabras* in *C* for *Ferumbras* in *S*; *Garin*, *C* 55/3 = *Generyse*, *S* 1135; *Amyotte*, *C* 176/26 = *Barrokk*, *S* 1135, &c. The game of blowing a coal is told with more details in *S* 1998, and somewhat differently from *C* 118/24; the incident of Laban's seizing the image of Mahound and smashing it, which is related in *S* 2507, is omitted in *C*, &c.

Looking back now to our investigation concerning the original of the *Sowdan*, we sum up what results from it, in the following *resumé*:

Most probably the *Destruction de Rome* is the original of the first part of the *Sowdan*. As to the second part, we are unable to identify it with any of the extant versions. The French *Fierabras*, as edited by MM. Krœber and Servois, is not the original, but the differences between the two poems are not significant; apparently a version similar to the Hanover MS. may be thought to be the original.

The *Sowdan* is no translation, but a free reproduction of its originals; the author of the *Sowdan* following his sources only as far as concerns the course of the principal events, but going his own independent way in arranging the subject-matter as well as in many minor points.

The *Sowdan* differs from the poem of *Syr Ferumbras* in two principal points:

(1) In being an original work, not in the conception, but in the treatment of the subject-matter, whereas the Ashmole *Ferumbras* is little more than a mere translation.

¹ *Histoire Poétique*, p. 157.

² And to which only a few very insignificant additions were made by the author; see *Hist. Poét.*, p. 99, bottom.

(2) In representing, in its first portion, the first part of the old *Balan* romance, whereas *Syr Ferumbras* contains only the second. But as that second part of the old *Balan* romance appears to be considerably modified and greatly amplified in the Ashmole *Ferumbras*, so the first part of the *Sowdan* contains a likewise modified, but much shortened, narration of the first part of the old *Balan* poem, so that the *Sowdan* has arrived to become quite a different work from the original *Balan* or *Fierabras* romance, and that a reconstruction of the contents of that old poem would be impossible from the *Sowdan*.

LANGUAGE AND SUMMARY OF GRAMMATICAL FORMS.

As regards the language of the *Sowdan*, the first point is the dialect. Looking at the plurals of the present indicative in *-en* or *-n*, we at once detect the Midland peculiarities of the poem. Thus we find, l. 1331, *gone* rhyming with *one*, l. 1010, *goon* : *camalyon*, l. 506, *gone* : *than*, l. 1762, *lyven* : *gyfen*, l. 1816, *byleven* : *even*.

The verbal forms of the singular present indicative and of the second person sing. preterite of weak verbs lead us to assign this poem to an East-Midland writer. The 2nd and 3rd person singular present indicative end in *-est*, *-eth*; and the 2nd person sing. preterite of weak verbs exhibits the inflection *-est* : l. 1202, *goist* : *moost*; 1314, 1715, *knowest*; 1344, *trowest*; 1154, *blowest*; 1153, *saiest*; 2292, *forgetist*; 560, *doist*; 1193, *doistowe*;—1093, *goth* : *wroth*, 1609 : *loth*, 1620 : *doth*; 1728, *sleith* : *deth*; 561, *sholdest*; 1244, *shuldist*; 603, *madist*; 563, *hadist*; 2219, *askapedist*, &c.—Twice we find the 2nd person preterite without *-est* (*made*, *wroght*); but see the note to l. 2.

If, now, we examine the phonological and inflectional peculiarities of the *Sowdan*, we find them thoroughly agreeing with those of other East-Midland works,¹ which still further confirms the supposition of the East-Midland origin of the poem.

¹ See Morris's Preface to *Genesis and Exodus*, Skeat's Introduction to *Havelock the Dane*, and Mall's edition of *Harrowing of Hell* (Breslau, 1871).

I or *y*, the descendants of original *u* (which in Old English [Anglo-Saxon] had already become *y* or *i* in consequence of *i*-mutation or *umlaut*)—are found rhyming with original *i*:—ll. 449, 881, *kyn* : *him*, 2060 : *wynne* ; 1657, *filie* : *stille* ; 1973, *fire* : *desire*, &c. It must, however, be noted that the rhyme *king* : *inne* (l. 372) or *king* : *thing* (ll. 173, 236) cannot be regarded as an East-Midland peculiarity, because *king*, *drihten*, *chikken*, the *i* of which is a modification of original *u*, are to be met with in all Middle-English dialects, as has been shown by Professor Zupitza in the *Anzeiger für deutsches Altertum*, vol. vi. p. 6.

Old English short *a*, which is liable to change into *o*, appears in this poem—

(1) always as *o*, before *n*-combinations (*nd*, *nt*, *ng*):—531, *stronge* : *istonge* ; 3166, *bronte* : *fonte* ; 214, *amonge* : *longe*, &c.

(2) as *a*, before the single consonants *m* and *n*:—1120, *name* : *shame*, 935 : *same*, 1739 : *game* ; 785, 1773, *man* : *Lavan* ; 3125, *came* : *Lavan* (cf. 2579, *Lavan* : *tane*) ; 2160, *came* : *dame*, &c.—The fact that *com* (ll. 547, 1395, 3095, &c.) is used as well as *cam* as sing. preterite indic. need occasion no difficulty if we remember that the original short *a* (or *o*) of *cam* (or *com*) had already been lengthened into *ô* in the O.E. period.¹ *Came* and *come* as pret. sing. are employed indifferently in *Chaucer* as well as in the *Celestin* (ed. Horstmann, *Anglia*, i. 56), which is known to have been composed in the East-Midland dialect.

O long, from O.E. *â*, in our poem has that broad sound which is peculiar to the East-Midland dialect. We find it rhyming with—

(1) original *ô*:—1025, *wrothe* : *sothe* ; 801, *goo* : *doo* ; 60, *inowe* : *blowe* ; 325, *so* : *ido*, &c.

(2) unchangeable *a*:—257, *Aufricanes* : *stoones* ; 506, *gon* : *than* ; 2049, *agoon* : *Lavan*, &c.

As many East-Midland works² the *Sowdan* has three forms for O.E. *þâr*:—*thare*, *thore*, *there*, all of which are established by the rhyme:—1805, *thore* : *Egremoure* (cf. 2895, *Egremoure* : *tresoure*, 1003, *Agremore* : *more*) ; 126, *thore* : *lore* ; 430, *thare* : *sware* ;

¹ See Sweet, *Anglia*, iii. 152.

² Cf. Mall, *Harrowing of Hell*, p. 18.

2245, *there* : *chere*, 2404 : *bere* ; 2604, *there* : *were* (*wæron*), 208 : *were* (*werian*), &c.

We likewise find *sore* and *sare*¹ (O.E. *sære*) :—1196, *sore* : *more* ; 166, *sare* : *care* ; 1377, *sore* : *thore*.

The O.E. diphthongs *ea* and *eo* and the O.E. *ȝ* (mutated from *éa* or *éo*) appear as *e* in this poem :—1595, *me* : *see*, 632 : *fee*, 1339 : *free*, 405 : *be* ; 1535, *depe* : *slepe* ; 1011, 1523, *dere* : *here* ; 963, *yere* : *vere*, 1257 : *Olyvere* ; 996, *nere* : *were* ; 596, 1528, *nede* : *spede* ; 1702, *eke* : *speke* ; 1726, *leke* : *speke* ; 184, 215, 1208, *shelde* : *felde* ; 2530, *hevene* : *elevene*, &c.

A brief summary of the grammatical inflexions employed in the poem will also give evidence of a great similarity with the forms used by other East-Midland writers, and will serve to show that the language of the *Sowdan* agrees closely with that of *Chaucer*.

In the declension of substantives the only remnant of case-formation by means of inflexions is the ending used to form the Genitive Singular and the Plural.

The genitive singular of nouns ends in *es* (sometimes written *-is* or *ys*) for all genders :—356, *develes* ; 1209, *stedes* ; 849, *worldis* ; 1804, *worldes* ; 3035, *dammes* ; 1641, *nedes* ; 1770, *shippes* ; 1072, *faderis*.

Substantives ending in *-s* in the nominative case, remain unchanged in the genitive case :—1214, 1287, *Ferumbras* ; 2006, *Naymes* ; 3207, *Charles* ; 1639, 1350, *Floripas*.—*Florip*, l. 614, is the genitive case of *Floripe* or *Florip*, l. 2027, 1571.

The nominative plural of all genders is formed by *-es* (*-is*, *-ys*) or *-s* :—919, *knighes*, 1947, 2276, *knightis* ; 1384, *horses*, 1401, *horsys* ; 429, 2054, *gatis* ; 192, *wordes* ; 837, *swerdes* ; 174, *hedes* ; 2289, *ladies* ; 3271, *soules* ; 26, *bokes* ; 606, *peres* ; 297, *tours*, &c. Examples of a plural case without *s* are seen in *thinge*, l. 2, 1709 :—O.E. *þing* ; *honde*, 987, O.E. *handa*, as well as *hondes*, 1412, 2568 ; *frende*, 3212, O.E. *frýnd*, as well as *friendes*, 1011, O.E. *fréondas*. Other plurals which are equally easily explained by their O.E. forms are :—*eyen*, 825, O.E. *éagan* ; *shoone*, 1381, O.E. *scéon* ; *fete*, 1403, O.E. *fēt*, *fote*, 1427, O.E. *fótum*, 2673, O.E. *fôta*.

¹ Cf. Schipper, *Alexiuslegenden*, 98/121.

To mark the difference between the definite and indefinite forms of adjectives is a difficult task ; as the final *-e* had in most cases already become silent in the poet's dialect, it seems probable that he no longer observed the distinction.

The pronouns are the same as in *Chaucer* and in other East-Midland poems :—*I, me, thou, the ; he, hym ; sche, her and hir ; it* and *hit* (cf. note to l. 41) ; *we, us ; ye, you*. The plural of the personal pronoun of the 3rd person is *thai* and *he* (cf. note to l. 2698) for the nominative case ; *hem*, and in some doubtful passages (see note to l. 88) *thaym* for the accusative case.

As in *Chaucer*, the pronoun of the 2nd person is often joined to the verb :—*hastow* 1680, *maistow* 1826, *shaltow* 1669, *woltow* 1727, *wiltow* 1151, *artow* 1967, *kanstow* 2335, &c.

Possessive pronouns :—*myn* and *thyn* are used before vowels and before *h* ; *my, thy* before consonants. Only once, l. 90, *my* is placed before a vowel. *His, hire* and *here ; our, your ; here* and (twice, 623, 1244) *thair*.

The demonstrative pronouns are *this, these* or *thes ; that*.

The definite article *the* or *þe*, is used for all cases singular and plural. But we find besides, the following examples of inflexion :—*tho*, 2063, O.E. *þá*, and the accusative sing. *þon*, 108. In l. 2052, *tho* means 'them, those' = Lat. eos. *Tha*, l. 2639, seems to be a mistake of the scribe, it is perhaps miswritten for *þat* (day), cf. l. 619.

Men, 115, 1351, and *me*, 287, are used as indefinite pronouns. *Everyche, every, everychone* occur frequently. Note also *ichoon* 2774, *ilka* 2016 ; *thilke* 2644, *eche* 1865.

That or *þat, who, whome* are used as relative pronouns. The interrogative pronouns are *who* and *what*.

Verbs. The plural imperative ends in *-eth* or *-th*, which, however, we find frequently omitted, as in l. 194, *prove you*, 2078 *proveth* ; 2131 *sende*, 167 *sendith* ; *telle* 1977, *tellyth* 1625, &c.

The *-n* of the infinitive mood is often dropped, as in *Chaucer* :—274, 1588, *sene : bene* ; 1124, *see : tre* ; 658 : *cite* ; 600, *be : cite* ; 1225 : *contre* ; 1411, *flee : cite* ; 3065, *fleen : men* ; 1282, *sloo : mo* ; 792, *sloone : one*, &c.

The final *-(e)n* of past participles of strong verbs is in most cases

dropped, as in *Chaucer* :—3176 *forlorne* : *borne*, 32 *born*, 3011 *wonne*, 21 *wonnen*, 2756 *comen* : *nomen*, 155 *come*, 2476 *holpe*, 1362 *bygote*, 1026 *blowe*, &c.

Weak verbs form their past participles in *-ed*, *-d*, *-et*, *-t*, much as in *Chaucer* :—*lerved* 3042, *eyde* 1648, *toolde* 670, *bogt* 111, *dette* 526, *displaied* 133.

The prefix *i-* or *y-* occurs sometimes, *icome* 784, *come* 155, *istonge* 533, *itake* 49, *taken* 1430, &c.

The present participles end in *-inge* and *ande*, as is often the case in East-Midland works :—2831 *prikande* : *comande*, 435 *cryande*, 924 *makande*, 3225 *mornynge* : *kynge*, 2399 *slepyng* : *honde*, where evidently *slepande* is the true reading.

As in *Chaucer* the 2nd person preterite of strong verbs is sometimes formed by *-est* or *-ist*, *letist* 2167; but we find also regular forms, as in *slough* 1259, where, however, the O.E. *e* (*slôge*) is already dropped.

The *-en* or *-n* of the preterite plural and of past participles is commonly dropped, *ronnen* 3007, *ronne* 2959, *took* 477, *tokene* 2621, *slough* 78, *sloughen* 401, *ido* 327 : *so*, &c.

The *-d* in the past participles and in the preterite of weak verbs is sometimes omitted, as often happens in East-Midland works. Thus we find *comforte* 2242 and *comforted* 312, *commaunde* 57 and *commaunded* 228, *graunte* 607, *liste* 1132, *list* 1966, *discumfite* 1464, &c. On the same analogy we find *light* 1125, 1189, and *lighted* 3109, *worth* 1203, and *worthed* 1163.

As regards the final *-e*'s, it may be remarked that the scribe has added many final *-e*'s, where the rules would not lead us to suspect them, and has often given a final *-e* to words which in other passages of the poem, although similarly used, have no *e* :—*note* 245, 274, *not* 255, 313; *howe* 19, *how* 275; *undere* 61, *under* 713; *bute* 247, *but* 8; *cooste* 202, *coost* 3062; *crafte* 424, *craft* 2335; *ashamede* 1295, *ashamed* 558, &c.

This is due either to carelessness on the part of the scribe, or perhaps to the fact that in the speech of the copyist the final *e*'s had already become altogether silent, so that finding many words ending in *-e* and not knowing its meaning, he considered it as a mere

“ornament in writing” (Ellis, *Pronunciation*, i. 338), and sometimes added, sometimes omitted it.

With respect to the composer of the *Sowdan* himself, there may be some doubt left whether in his speech the final *e* had become altogether silent, or was still pronounced occasionally. From the following instances it may be concluded with certainty that the poet very frequently did not sound the final *e*:—757 *boghte : noght*, 3154 *hat : fut*, 961 *wronge : distruccion*, 556 *onlace : was*; cf. also 1383, 1611, 2163; 2795 *spēke we of Ríchard*, 2999 *fought*, 2093, 859 *bringe*, 9, 2547 *keptē*, 834 *wente*, 142 *come*, 713 *wode*.

In other cases there is no certainty whether the final *e* is quite silent or must be slightly pronounced or slurred over, so as to form trisyllabic measures. It must be noted, however, that in supposing trisyllable measures in all these doubtful cases, the number of this kind of measure will increase to a great amount in the *Sowdan*. Therefore I rather incline to think the final *e* silent also in the following instances:—2090 *défende this place*, 1201 *brēke both báke*, 861 *cóme from ál*, 2119 *aske consaile*, 1597 *wóle these traitours*, 1783 *whéns come yé*, 2317 *pásse that brígge*, 1100 *rónne bylwéne*, 2997 *fought so lónge*, 175 *broke nothinge*, 1658 *bédde with ríght*, 713 *gréne wode súle*, 571 *hóme to Róme that nýght*, 1610 *the fálš jailour fedde yoúr prisonére*, 2152 *fálš traitours of Fránce*, 921 *chárdged the yónge with ál*, 380 *abouíte midnýghte*, 726 *sóne to hím*, 160 *únneth not óne* [Chaucer still pronounces *unnethē*].

Nevertheless there seems to be some instances where the final *e* is to be sounded, as in ll. 298, 2790, 1332, 1619, 2740, 592, 2166, 2463, 1405, 2386, 895, 332, 91.

Final *en* also seems sometimes not to constitute a separate syllable:—1365 *waiten uppon mé*, 459 *bréken our wállis*, 45 *slépen with ópyne ýze*, 485 *cómen by the cóst*, 2313 *díden it about*, &c.

In all these cases *n* had very probably already fallen off in the speech of the poet, as the following examples lead us to suppose:—178 *wynne : him*, 1582 *dye : birry*, 2309 *shewe : trewe*, 2107 *slépe to lónge*, 861 *cóme from ál*, &c.

As regards the final *es* of nouns, the poet seems to have observed the same rules as those followed by Chaucer; viz. *es* is sounded when

joined to monosyllabic stems; it does not increase the number of syllables (and therefore is often spelt *-s* instead of *-es*), when the stem has two or more syllables:—197, 277 *goddës*, 665 *nailës*, 445 *tentës*, 2068 *tentis*, 174, 1799 *hedës*, 2032, 2868 *swerdës*, 2327 *wallës*, 1209 *stedës*, 1770 *shippës*, 2702 *somers*, 2687, 2591 *felowes*, 2660 *felows*, 2412 *maydyns*, 647, 1597 *traytours*, 2036 *orders*, 45 *lovers*, 2612, 3098 *develes*, 1072 *faderis*, 203, 862 *sowdons*, 881 *sarsyns*.

The final *es* of adverbs seems no longer to constitute a separate syllable:—2213 *hónged' els bý*, 2786 *éls had' hé*, 2109 *éllis I may sínge*, 1525 *élles wol' hé*, 2061 *théns*, 1783 *whens*.

METRE AND VERSIFICATION.

THE poem is composed in four-line stanzas. The arrangement of the rhyme is such that the 1st and 3rd lines rhyme together, and the 2nd and 4th together, which gives the following rhyme-formula: *a b a b*. The rhyme-endings employed in one stanza do not occur again in the next following.

But it must be noticed that there seem to occur some instances of eight-line stanzas, one of which, beginning at l. 1587, is built on the model employed by *Chaucer*. Others are arranged differently. Those beginning at ll. 1059 and 1219 show the rhyme-formula *a b a b a c a c*, in that of l. 1411 the 2nd and 4th lines are rhymed together, and the 5th and 7th, whilst the 1st, 3rd, 6th, 8th, all end with the same rhyme. The formula for the stanzas beginning at ll. 807, 879, 1611 is *a b a b c b c b*. In the stanza of l. 939 all the pair lines are rhymed together, and the odd ones also, which is the only instance in the poem of eight consecutive lines having only two rhyme-endings, as generally eight lines show four different rhyme-endings, and three only in the passages cited above. But the whole stanza of l. 939 seems not to be due to the author; he has very probably borrowed it from some other poem.¹

Turning now our attention to the fact that the lines occurring between the Initials or Capital Letters, which are met with in some passages in the MS., are often divisible by eight, we might feel

¹ See note to l. 939.

inclined to regard this as an additional reason for considering the stanza employed in the *Sowdan* as an eight-line one. Indeed, the portion from the Initial of l. 1679 to the next one of l. 1689 might be taken for one single stanza. The 24 lines from l. 575 (beginning with an Initial) to the next Initial in l. 598 might equally be considered as three stanzas, whilst there are 5 times 8 lines = 5 eight-line stanzas from the Initial of l. 2755 to the next Initial in l. 2795.

In all these instances the supposition of eight-line stanzas would suit the context, as is the case also with other passages. Thus in the following cases it might seem as though eight lines taken together were more closely connected and made better sense than four lines, *e.g.* ll. 583—598, 1703—1710, 1679—1686, 939—962, 1043—1050, 244 ss., 455 ss., 631 ss., 1059 ss.

But, on the other hand, it must be borne in mind that there are also a great many cases where, as regards the sense, four lines can be considered as an independent whole, when, *e.g.*, the speech spoken by a person is contained in four lines, and the words of another person replying to the first follow in the next four lines. Very often also these next four lines contain only a part of the second person's reply, so that the remainder of his reply falls into the following stanza. This 'enjambement' or continuation of the sense, and sometimes of the syntactical construction from one stanza to another, need not, of course, prevent us from admitting the supposition of eight-line stanzas; as, upon the whole, it is met with in all poems composed in stanzas, and as it is frequently used in *Le Morte Arthur* (Harleian MS. 2252, ed. Furnivall), which is written in eight-line stanzas; but as there is no instance known of an eight-line stanza containing four different rhyme-endings, which at this supposition it would be the case with the *Sowdan*, the eight-line stanzas containing either three rhyme-endings, as in *Chaucer*, or two, as in *Le Morte Arthur*, and as in some passages of the *Sowdan* (ll. 1691, 1695, 1699, 1711, 1715), we find Initials placed after four lines, I believe a stanza of four alternately rhyming lines to be the one intended by the composer—a metre which, according to Guest, *History of Eng. Rhythms*, ii. 317—'must have been well known and familiar during the fifteenth century.' The few eight-line stanzas quoted above, may

then be owing either to the inadvertence of the poet, who somewhat carelessly employed one of the two rhyme-endings of one stanza a third and fourth time in the following one, or, perhaps also, he intentionally retained that rhyme-ending, and he inserted eight-line stanzas amongst those of four verses as a mere matter of variation. It is perhaps not impossible that the retention of this rhyme-ending was not greatly felt.

As regards the rhymes themselves, they are both monosyllabic or masculine rhymes, and dissyllabic or feminine ones. Frequently they are used alternating with each other, as in the stanzas beginning with l. 2755.

Sometimes we find four feminine rhymes occurring in an unbroken succession, as in ll. 1263-66. But it must be noticed that the number of masculine rhymes is predominant. Thus the stanzas beginning with ll. 3047, 3063, 3123, 1123, 791, 1035, 1271, 1275, 2019, 1311, 1351, 1463, &c., contain only masculine rhyme-endings.

The rhymes are not always full and true; there occur many imperfect ones.

(1) A word in the singular number is often rhymed with a word in the plural number, which therefore has an additional *s* (or *es*):—797, *thinge* : *tidyngys*; 2647, *fyght* : *knyghtes*; 2087, *light* : *knightes*; 1455, *cosynes* : *kinge*; 2272, *laye* : *dayes*; 2395, 885, *Ogere* : *peres*; 2456, *alle* : *walles*; 2682, *nede* : *stedes*; 944, *mone* : *stoones*; cf. also 2376, *wile* : *beguiled*. In l. 68, *poundis* : *dromonde*; the rhyme becomes perfect in reading *pounde*, as in l. 2336, instead of *poundis*.

(2) Single *n* is found rhyming with *n*-combinations.

α. n : *nd*—cf. 814, *ychoon* : *Mahounde*; 912, *parilone* : *Mahounde*; 1201, *crowne* : *Mahounde*. The rhyme, 162, *Rome* : *houne*, may be explained in the same manner, for *houne* stands for *hounde*, as it is spelt in ll. 237, 2377, 935, 1756.¹

β. n : *ng*—cf. 2349, *Mapyne* : *endinge*; 86, *Apolyne* : *tithinge*; 370, *inne* : *kinge*; 1455, *cosynes* : *kinge*; 3249, *Genelyne* : *kinge*; 3171, *serpentyne* : *endinge*; 959, *distruccion* : *wronge*.

¹ "This elision of a final *d* in such words as *hond*, *lond*, *sheld*, *held*, &c., is by no means uncommon in ancient poetry, and arises simply from pronunciation."—Morris, *Specimens of Early English*, 320/261.

In 614, *love : vowe*, the second rhyme *vowe* does not contain the consonant *v*.

(3) Rhymes imperfect as concerns the consonants.

m : n—cf. 76, *Rome : one* ; 1672, 364 : *done* ; 2443, 366, *come : done* ; 747, *some : souldone* ; 1323, *came : than* ; 1488, *came : ranne* ; 2128, *tyme : pyne* ; 177, *him : wyne* ; 2375, *him : tene* ; 447, 859, *him : kyn* ; 2004, *hyme : skyne* ; 2353, *him : inne*.

f : v—cf. 341, *twelve : selve* ; 415, *wife : alive* ; 1762, *gyfene : lyvene* ; 1912, *gife : lyve*. But in all these cases the rhymes are really perfect, they seem only imperfect in consequence of the copyist writing indiscriminately *f* and *v*. Thus the rhyme of l. 341 reappears in l. 1867, *self : twelf*. In l. 2336 we find *gefe*, which is written *geve* in l. 198 ; *lefe*, l. 764 ; *safe*, l. 864, are spelt with *v* in ll. 1340, 1529, 2808.

l : n—cf. l. 363, *consaile : slayne*. Quite similar is l. 1251, *felde : sende*.

p : k—l. 820, *stoupe : stroke*. A similar rhyme occurs in *Guy*, l. 10903, *scapid : nakid*.

d : t—l. 2868, *gyrde : sterte* ; 1151, *plete : dede*.

d : p—l. 283, *tyde : depe*. But this rhyme is very probably owing to the scribe. For *depe* we ought to read *wide*.

A single consonant rhymes with a double consonant. The only certain instance occurs in l. 311, *tyde : chidde*. For in ll. 312, 317, *dele : velle*, we might read *wele*, as this word is frequently spelt in the poem ; cf. ll. 385, 2618, 1173, 1651, &c. For *dedde* in l. 2980 (*rede : dedde*) we may substitute *dede*, which occurs in l. 2510. The rhyme *glad : hadde*, 2687, becomes perfect if we read *gladde*, which is the usual spelling of the word in the poem ; cf. ll. 439, 570, 918, &c. Besides, I believe *hadde* to be monosyllabic. *Ferre : nere* l. 1575 ; in l. 117 we find *fere*.

The rhyme, l. 2654, *sloughe : drowe* can easily be restored in reading *slowe*, which occurs frequently, as in ll. 2401, 2683, 304, 2208, &c. The rhyme *ane : shafe*, 555, seems to be due to some clerical error.

(4) Rhymes imperfect as concerns the vowels.

a : e—2803, *gate : lete* ; perhaps we are justified in reading *late*,

cf. *Havelock*, 328; l. 2752, *made : dede*. The rhymes *thare : were*, 1383; *bare : there*, 671; *Agremare : there*, 33, are really perfect ones, as we know the poet to have used *thare*, *there*, and *thore* indiscriminately; cf. ll. 208, 2604, 430, 1805, 1003; l. 1436, *ladde : nede*; 2365, *ladde : bedde*, the author probably pronounced *ledde*. For *lefte*, l. 2335 : *craft*, we may read *lafte*, as is shown by l. 424, *lafte : crafte*. In ll. 1781, 544, *tene : than*, the rhyme will be improved by reading *then*.

a : o (cf. p. xxxv)—504, *thane : gone*; 1143, 1079, *Rolande : honde*; 133, *sowdone : Lavan* (where we might read *sowdan*, as in l. 1491); 627, *sowdane : towne*; 2527, 1684, *Roulande : londe*.

i (y) : e. This rhyme also occurs in *Chaucer*; cf. Ellis, *Pron.* i. 272; see also *Guy*, p. xiv.—l. 21419, *him : hem*; 1299, *dynte : lente*; 523, *strike : breke*; 1643, *mylde : shelde*; 1263, *togedere : thilere*; 1277, *wepenless : iwis*; 344, *shitte : mette*; 2538, *hende : wynde* (read *wende*), &c.; l. 82, *vilane : remedye* (read *vilanye*, as in ll. 179, 2577); but 1015, *vilane : me*, cf. *Guy*, xi, v—813, *sle : curtesye*; 895, *we : lye*; cf. Ellis, *Pron.*, i. 271.

The monophthong *y* is rhymed with a diphthong, the second part of which is *y*:—l. 441, *Sarsynes : Romaines*; 2761, *Apolyne : agayne*; 2105 : *slayne*; 2175 : *eyne*; 2280, *dye : waye* (cf. 1582); 589, *fyne : Bourgoyne*.

o : ou (ow).—l. 1023, *wrothe : southe* (which is written *sothe* in ll. 2014, 2024, 2246, 2719); 779, *fonde : grounde*; 260, *clarione : soune*; 879, *lione : crowne*; 2780, *malison : towne*, &c. Cf. also 1264, *endured : covered*.

o : e.—463, *oost : best*. The rhyme is restored in reading *rest* instead of *oost*.

o : i.—l. 966, *sonne : begynne*.

ue : ewe.—l. 2312, *vertue : fewe*. But this rhyme cannot be objected to, as “final French *u* (as in *due*) was diphthongized into *eu* in Chaucerian English.”¹

Other irregularities are:—l. 112, *douzte : rowte*; 1987, *use : house*; 1131, *thou : lough*; 1200, *moost : goist*; 1730, *dethe : sleith*;

¹ Cf. Mr. Nicol's *Paper in the Academy of June 23, 1877*, vol. xi. p. 564, col' 1, and *Seventh Annual Address of the President to the Philol. Soc.*, p. 2.

2136, *pas* : *grace* ; 1611, *was* : *mace* (in which cases *e* is silent) ; 931, 1144, *peris* : *fiers*.

A line or verse generally contains four accented syllables, separated from each other by one or by two unaccented syllables, so that there are some instances of trisyllabic feet, as in ll. 817, 834, 2035, 2301, 2791, 3020, 3073, 2313, &c. In ll. 692, 695, two accented syllables are put close together without being separated by an unaccented one, which is altogether wanting. In some passages we find lines of three accented syllables alternating with those of four accents, as in ll. 575—582, 763—770, 839—846, 871—878, 2287—2290, &c. But in most cases lines with four accents follow each other in an unbroken succession, as in ll. 1—372, 995—1010, 1026—1029, 1067—1107, 1147—1154, 1731—1734, &c.

A few instances of verses with more than four accented syllables are also to be met with in the *Sowdan*. They are either due to the author and therefore intended, as in l. 37, where the poet almost literally imitates his original,¹ or they may be considered as due to some clerical error, in which case the metre generally can be restored by a slight emendation.

A verse has generally an iambic effect, that is to say, the first foot begins with an unaccented syllable, which is followed by an accented one. Frequently, however, the first accented syllable is preceded by two unaccented ones, as in ll. 41, 75, 127, 151, 367, 849, 1060, 1815, 1819, 2289, 2758, &c. There are some instances of the first foot consisting of a single (accented) syllable only, the unaccented one being altogether wanting, as in ll. 2120, 2288, 2374, 2394, &c.

DATE OF THE POEM AND NAME OF THE AUTHOR.

GEORGE Ellis attributes the present poem to the end of the fourteenth or beginning of the fifteenth century. "I think," he says in his *Specimens of Early English Metrical Romances*, ed. Halliwell, p. 380, "it would not be difficult to prove from internal evidence, that the present translation² cannot be earlier than the end of the fourteenth or beginning of the fifteenth century."

¹ See the note.

² Although l. 25 says that the story of the *Sowdan* "is written in Romance,"

Having seen from the summary of grammatical peculiarities that there is a great similarity between the language of Chaucer and that of the composer of this romance, we might be inclined to consider the latter as a contemporary of Chaucer. From some passages of the *Sowdan*, which seem to contain allusions to Chaucerian poetry, we may conclude that the poet must have known the *Canterbury Tales*. Thus ll. 42—46 :—

“Whan kynde corage begynneth to pryke,
Whan firith and felde wexen gaye,
And every wight desirith his like,
Whan lovers slepen with opyn yze,
As Nightingales on grene tre” . . .

appear to be imitated from the *Prologue of the Canterbury Tales*, ll. 10—12 :—

“And smale fowles maken melodie.
That slepen al the night with open eye,
So priketh hem nature in her corages.”

Further on we remark in ll. 939-40 :—

“O thow, rede Marȝ Armypotente,
That in the trende baye hase made by trone.”

some traces of resemblance with the *Knight's Tale*, ll. 1123-26 :—

“And downward on a hill under a bent,
There stood the tempul of Marȝ armypotent,
Wrought al of burned steel, of which thentre
Was long and streyt, and gastly for to see,”

which may still be compared with the first lines of the *Prologue of Queen Anelida and False Arcite* :—

“Thou ferse God of armes, Mars the rede,
That in thy frosty contre called Trace,
Within thy grisly temples ful of drede,
Honoured art as patroun of that place.”¹

Now the *Prologue of the Canterbury Tales* and the *Knight's Tale*, being written in couplets, or lines arranged in pairs, were certainly composed after 1385,² or rather after 1389.³ From the treatment of this cannot induce us to consider our poem as a mere translation. It is, on the contrary, a free reproduction of a French original.

¹ Cf. also Lindsay's *History of Squyer Meldrum*, l. 390 :

“Like Mars the God Armypotent.”

² Cf. *Prioress's Tale*, ed. Skeat (Clarendon Press Series), p. xx ; and Furnivall's *Trial Forewords*, p. 111.

³ Cf. *Chaucer*, ed. Morris, i. 205, footnote.

the final *e*'s, which, contrary to Chaucer's usage, seem to have been silent in a great number of cases in the poet's speech, we may further conclude that the *Sowdan* must be somewhat later than the *Canterbury Tales*. Therefore the poet of the *Sowdan* cannot have been merely a later contemporary of Chaucer; I rather think it to be more probable that he must have lived some time after him. This would bring us to the beginning of the fifteenth century as the date of the romance.

As to the name and profession of the poet nothing is known, and we have no clue whatever from the poem.

The present edition of the *Sowdan* is printed from the unique MS. of the late Sir Thomas Phillips, at Middle Hill, Worcestershire, which is now in the possession of the Rev. John E. A. Fenwick, Thurlestane House, Cheltenham. Sir Thomas Phillips purchased the MS. at Mr. Heber's sale.¹ The oldest possessor's name which we find noted, is on the reverse of the last leaf of the Manuscript, where is written, "This is John Eteyes (or Ebeye's) boke, witnes by John Staff"—in a hand *circa temp.* Eliz. or Jac. I. By some notes made by former possessors on the first fly-leaf of the MS., and by the autograph names which we find there, we learn that Geo. Steevens bought the MS. "at Dr. Farmer's Sale, Friday June 15, 1798, for 1: 10. 0." On May 20th, 1800, it was "bought at the Sale of Geo. Stevens, for 3. 4. 6." by "O. Grah^m Gilchrist."

A transcript of the MS. made by Geo. Stevens had been presented by him to Mr. Douce. This copy was re-transcribed by Geo. Ellis, who, in 1811, published some extracts with an analysis of the romance in the *Specimens of Early English Metrical Romances*.² The same copy has been followed by Halliwell, who in his *Dictionary of Arch. and Prov. W.*, has several quotations³ from the present romance, which he styles as "*MS. Douce, 175.*"

¹ *Bibliotheca Heberiana*, Part xi. p. 162. MSS. Lot 1533.

² Ed. Halliwell, p. 379 *et seq.*

³ For instances, see the following words:—*Atame, alayned, amered, assorté, arente, forcer*, &c.

The poem of the *Sowdan* was first printed by the Roxburghe Club in 1854.¹ The text of the present edition differs from that of the *editio princeps* in so far as punctuation is introduced, which is altogether disregarded by the MS. and the Roxburghe Club edition. In some passages words which have been written as one in the MS. are separated in the text; thus *a laye*, l. 2694; *a ras*, l. 645, are printed instead of *alaye*, *aras*. Sometimes also words written separately in the MS. are united by a hyphen, as *be-falle*, 14; *i-wiss*, 71; *i-sought*, 725; *with-oute*, 841; *a-bide*, 818; *a-ferde*, 1337, &c. These slight deviations from the MS., which are always indicated in the foot-notes, seemed advisable on account of the great help they afford the reader in understanding the text. More important emendations and corrections of evident scribal blunders and other mistakes are given in the foot-notes, and will be found explained in the Notes.

The Index of Names will be useful to those who wish to compare the *Sowdan* with any other version of the romance.

The Glossarial Index contains besides the obsolete terms all those words the spelling or the signification of which essentially differs from that now accepted. Words which show only slight orthographical variations from their modern form have not been included, as the reader will have no difficulty in identifying them.

In conclusion I have the pleasant duty of acknowledging the invaluable assistance which Professor Zupitza at all times readily and freely gave me. My best thanks are also due to Mr. Furnivall and to Mr. Napier for their kind advice and suggestions, and to Mr. Herrtage for collating a transcript of the poem with the MS.

EMIL HAUSKNECHT.

Berlin, January, 1881.

¹ London. Printed by William Nicol, Shakspeare Press, MDCCCLIV.

A D D I T I O N S.

SINCE the *Introduction* was written, I have had an opportunity of seeing the Hanover MS. of the French *Fierabras*. The kind offices of Professor Koner exerted on my behalf secured me the consent of the Administration of the Royal Hanoverian Library to have the MS. sent to Berlin, and their most generous permission to consult it freely in the Reading Room of the University Library.

Having now compared the *Sowdan* more closely with the Hanover MS., I must state that the final result arrived at in my investigation concerning the original of the *Sowdan* (cf. p. xxxii) is in no way altered.

As already stated above (p. xxxii), and as the subsequent examination and the passages of *H* quoted below will serve to confirm, the Hanover version is, generally speaking, the same as the printed version of the *Fierabras*, differing only in slight variations of readings.

The names in which *S* differs from *F*, but agrees with *H*, are already spoken of on p. xxxi. But there are several others in the spelling of which *H* agrees with *F*, but differs from *S*. Thus we find *Balans* or *Balant* in *H* for *Laban* in *S*; *Guarin*, *H*, leaf 80, back, *F* 438 = *Generyse*, *S* 1135; *Agolafres*, *H*, leaf 81 = *Alagolofer*, *S* 2135; *Amiotte*, *H*, leaf 83, back = *Barrokk*, *S* 2939, etc.

As to the subject-matter, there are no instances where *S*, differing from *F*, agrees with *H*. In all points in which *S* differs from *F* we find it also differing from *H*.

Thus the game of blowing a burning coal, in the description of

which *S* slightly differs from *F*, is related in *H* with nearly the same words as in *F*. As, besides the small fragment printed by Grœber in the *Jahrbuch*, xiii, and some few remarks in the *Zeitschrift für rom. Phil.*, nothing is known of the Hanover MS., the following passages printed here may serve to show how little *H* differs from *F*. The game of the coal (*S* 1996—2016, *F* 2907—2934) is thus described in *H*, leaf 58 :—

“Veillard, dist Lucafer, *vous* ni savez juer,
 Vous ne savez en France le grant charboun soffler.
 Certes, ceo dist li dus, mais n'en oie soffler.
 Et respont li payen : Mais te feray mostrer.
 Ly payen vait le duc au grant fowel mener.
 Quant Rollant l'ad veu, a Berard l'ad mostre
 Ore porres boue jeu ver *et* esgarder.
 Dahait qui ne laira ly *et* Naimes juer.
 Lueafer se beysa pur un tison combrer,
 Trestote le plus ardant quil i poet trover,
 Par tiel air soffla le fu qil li fist voler.
 Puis ad dist a Names ' Ore *vous* covent soffler.'
 Names prist le tison qui bien se sout aider,
 Vers le payen s'en va pur le tison sofler.
 Pur ceo le fist ly dus qa ly se volt meller,
 Si suffla le tison qe le fist allumer,
 Le barbe *et* le menton fist au payen bruler.
 Tres *parmy* le visaie en fist la flame virer,
 Qe par un sule petite qe nel fist souuiler.
 Quant le voit ly payen, le sanc quida deueher.
 Il jette a .ij. ses maines, qi le quide frapper,
 Mais ly dus le ferry tres *parmy* le costes,
 Qe les oilz de la teste ly fist en fu voler.
 Puis l'ad pris par le flank, s'il voit en le fu ruer.
 Lichiers, dist dus Names, Dex te poet mal doner,
 Tu me quidoies ore come fole cy trover.”

The distribution of the relics, in which *S* (cf. note to l. 3238) differs from *F* 6195 *et seq.* is related as follows in *H*, leaf 100 :—

“**A**U baron seint Dynis fu mult grant l'assemblee
 Au perron au londy fu la messe chantee,
 Illok fu la corone *partie et* desseveree,
 L'un moite fu a saint Dynis donee
 Et un elow ansiement, cest verite provee,
 De la Corone fu un *partie a* Ais portee,
 A Compaigne est l'ensigne en l'eglise honoree,
 Et les altres .ij. clowes a Orlens fu enveiee,
 Maint *presant* fist Charls de France la loie
 Des saintisme reliques, Jhesu de maiestes.
 En l'onur de Deu est mainte eglise fondee,
 La feste de lendit fu pur iceo estoree,
 Jaiaz videront cens ne taille donee.

Ne tardoit *que* .iiij. ans k'Espaigne fu gaste.
 La fu la treison de Rollant *porpensee*,
 Que Ganes le vendist a la gent diffinee,
 Puy fu as chiuals sa chars destreinee,
 Pinables en fu mortz de suz Lyons en la pree,
 La le vengea Terris au trenchant del espee,
 Puy fu pendu armes par gulee paree,
 Toutz iours vegnent traitors a mal destinee
 Ou aloignee ou apres ia ni aueront duree.
 Charles voit a Orlens, la chancheon est finee
 Au deu *vous* commande, tote j'ai ma chancon fine.
 De cels romance est bone la fine *et* l'entree,
 Et en mileue *et* partote qi bien l'ad escoutee
 La beneiceon aez de Deu *et* del virgine honore. Amen."

The miracle (*F* 6101—6123)¹ of the glove, in which Charles had placed fragments of the thorns, remaining suspended in the air for over an hour, the description of which is omitted in the *Sowdan* (cf. *Dissert.*, p. 29), is related as follows in *H*, leaf 99 :—

"**L**'EMPERERS de France fist forement a loier
 Il a fait un table sur .ij. trestes lever.
 Et par de sur un paille *qui* fu fait outre mer.
 Illok fist Charlm̃ la corone aporter,
 Puis ad fait l'arcevesqe partir *et* deviser,
 Si ad fait les reliques mult bien enveloper,
 Dedens son mestre coffres les a fait defferner,
 Et les autres reliques que il voudra aporter.
 Les petites espignons qil vist esgruner,
 De la saint corone qil fist demembrer,
 Trestote les acoillye nostre emperer ber,
 Et les mist en son gant qanqil pout trover.
 Un chivaler le tent qil vist lez ly ester,
 Mais al ne l'aperceut my que nele oit parler.
 Charlemaïn retiret sa mayne, si lesse le gant aler.
 Et dex a fait le gant enmy l'air arester
 Tant *que* d .j. leue en pout home bien aler ;
 Kar la presse fu grant, ne l'en puis remembrer.
 Charlemaïn comande l'ewe apporter.
 De son gant ly sovenge si *quant* il dust laver,
 Mais ne seet a ky le comanda abailier,
 Par desur la gent le vist en l'air esteer,
 L'arcevesqe la monstre *et* tuit l'autre barne.
 Ceo fu mult grant merveille, home en doit bien parler,
 Charls a pris son gant, s'est assis au soper."

H, leaf 37, agrees with *F*, l. 1043, in making Oliver drink of the bottles of balm, which is not mentioned in the *Sowdan*, l. 1190 (cf. p. xxix).

¹ Cf. *Sir Ferumbras*, 185/5988.

Similarly we find *S* 2604 differing from *H*, leaf 62, where we read *Basyns* (= *Basin*, *F* 3313) instead of *Bryer*.

Again *H*, l. 40, agreeing exactly with *F*, l. 1329 *et seq.*, differs from *S* 1279-82 (cf. p. xxix).

Instead of Floripas, *S* 1515, it is Brulans, *H*, l. 49, and *F* 1949, who advises the Soudan not to slay the prisoners.

The names of the twelve peers are the same in *H* as in *F* (cf. p. xxvii); and the whole scene of the peers being sent one after the other on a mission to Laban (cf. note to l. 1665 of the *Sowdan*) is described exactly alike in *F* 2263—2282 and in *H*, leaf 51, back, with the only difference that the names of the peers are given in a different order in both versions, Richard of Normandy, who is sent off as the sixth in *F*, being the second in *H*.

These variations of *S* from *H* clearly exemplify the impossibility of regarding the Hanover MS. as the original of the *Sowdan*. But as on the whole these differences are not of a very significant nature, and as, moreover, part of these variations may perhaps be attributed to the favourite habit of the author of going his own way in the arrangement of the subject-matter and in some minor points, whereas in the essential course of the events he strictly adhered to his source (see above p. xxxviii, and cf. note to l. 2535); and as besides there are several names, the spelling of which differs in *F*, agreeing in *S* and *H*, I think there can be no doubt that the original of the second part of the *Sowdan* was a version similar to the Hanover MS.

If now we compare the Hanover version with the Ashmole *Ferumbras* more closely than has been possible on page xx, there are some instances where *A*, whilst differing from *F*, agrees with *H*.

H.	A.
lf. 27. Ha <i>Glout</i> , dist Karlemaines,	163. A <i>glotoun</i> , saide þe Emperer
lf. 27. Que puis <i>vivre</i> que cest jours fu passes	175. Ke <i>lyve</i> he noȝt þys day to be evene
lf. 25, bk. Ses chiuals ad reine à un arbre rasmee	91. þarto ys stede þan tyeþe he
Et garda les leges tote contreval li pree	

Nevertheless, the following passage in which *A* agrees with *F*, but differs from *H*, will at once show the impossibility of regarding *H* as the original of *A*.

A.

302. panne þer come bifore Charloun,
Gweneloun and *Hardree*

H.

lf. 28, bk. Atant se sunt drecie
Guinelons et *Alores*

In other instances *A* is found differing from *H* as well as from *F*. Thus the name of *Enfachoun*, *A* 4652, which is *Effraons* in *F* 4900, does not occur at all in *H*, which in the passage corresponding to *F* 4900, as well as in that corresponding to *F* 4913, reads *Affricons li Geans*.

Again, in the story of Myloun, in which *A*, l. 2008 *et seq.*, differs from *F*, we find *H* disagreeing from *F*, 2734 *et seq.*, and from *A* :—

“Volez vous queor de feme essaier *et* esprover
Del riche duc Milon vous devez remembrer,
Qe tant nori Galans qe ly fist adouber,
Puys ly tolly sa feile Gabaen au vis cler,
L'enfes Marsilion en fist desherriter.—
Quant l'entent Floripas, du sens quida deueer.”—(*H*, leaf 56.)

But in most cases in which *F* differs from *A*, *H* agrees with *F*.

Thus we find Ferumbras challenging only *six* French knights in *H*, lf. 26, as in *F*, 84, 105, instead of *twelve* in *A*, l. 102.

In *A*, l. 5204, Floripas, swooning away, is upheld by Oliver, whereas in *F*, 5373, and in *H*, lf. 90, it is Guy who keeps her from falling.

For *Howel of saint Miloun*, *A* 5574, we read *Huon de saint Lis* in *F* 5792, and *Hugon de saint Lis* in *H*, lf. 95, bk.

As in *F* 2912 it is to Berard that Roland speaks in *H*, lf. 57, bk., and not to Olyver, as in *A* 2234.

That Maubyn scales the walls by means of a ladder of leather (*A* 2406) is not mentioned in *F* 3061, nor in *H*, lf. 59, bk.

In *A* 1386 Floripas gives Oliver, who is wounded, a warm draught, which heals every wound ; in *F* 2209, as well as in *H*, lf. 51, it is by a bit of the mandrake plant that he is healed.

The maid-attendant mentioned in *A* 1238 (*chamberere*) is a man-attendant in *F* 2083 (*chamberlenc*) and in *H*, lf. 49, bk. (*chamberlayn*).

There is no trace of the additional lines of *A*, ll. 4867—4875, to be found in *H*, lf. 86 bk., nor in *F*, 5094.

Among the relics spoken of in *A*, there is nowhere a mention made of the *signe*. In *H* we find the *signe* always mentioned

together with the crown and the nails, just as in *F*. In the passage quoted above from *H*, lf. 100, and in the line which corresponds to *F* 6094, we find *ensigne* instead of *signe*; but *ensigne* certainly must be looked upon as a clerical blunder. In the other passages in which we find "the winding sheet, or shroud, of the Lord" mentioned in *H* it is also called *signe*:—

"Et rendrai la corone et le *signe* honore."

H, lf. 42 = *F*, 1498; and *H*, lf. 45, bk. = *F*, 1805.

"Et les saintismes clowes et le *signe* honores."—*H*, lf. 57 = *F*, 2829.

That the *signe* cannot be the "inscription of the cross" (cf. *Introduction*, p. xxx) is proved by an additional line of the Hanover MS., in which the Archbishop is said to have covered the heads of the French with the *signe*:—

"Puis a trait l'ensigne qui bien estoit ovres
Engenolant l'ad ly Rois tote oue lermes baies,
Plus flairoit ducement que basine enbasines.
Quant Franceis l'ont veu, ele vous effraes,
De pite et de ioy fu chescous enplores.
L'ercevesque le prist, mult fu bien purpenses,
Et nos Franceis en a les chefs envelopes,
Puis le mist sur le paille gest a or ornes,
Od les altres relikes dont illi out asses."

H, lf. 98, corresponding to *F*, 6094 *et seq.*

Abstaining now from citing any more passages where *H* agrees with *F*, but differs from *A*, I think the few quotations above will suffice to show the impossibility of regarding the Hanover MS. as the original of the Ashmole *Ferumbras*, notwithstanding that there are some resemblances of *A* to *H* (cf. p. xx). Therefore the result arrived at on p. xxi as to the original of the Ashmolean version is in no way altered by the detailed comparison of *A* with *H*.

SKETCH OF THE STORY.

Laban, the Soudan of Babylon, who was residing at Agremore in Spain, went to the chase in a wood near the sea (p. 2). Being tired of hunting he sat down under a tree, and, perceiving a ship drawing near unto the shore, he sent one of his men to hail the vessel and to inquire for news. The interpreter of the vessel informs the soudan that the ship, freighted with a rich cargo at Babylon designed as a

present to Laban, had been driven by violent storms to the shore near Rome, where the ship had been robbed, and many of its people had been slain by the Romans. He solicits the Soudan to revenge this insult. Laban promises to make them pay dearly for it (p. 3). He convokes a war-council, and assembles a hundred thousand men and seven hundred sail. Himself goes, with Ferumbras his son and Floripas his daughter, in a dromond richly adorned (p. 4). They disembark in the haven of Rome, slay all Christians, and burn towns, abbeys, and churches. The pope of Rome assembles his council (p. 5). Duke Savaris is to meet the Saracens. With ten thousand men he draws near the Soudan's pavilion on the shore (p. 6); they slay ten thousand Saracens. The Romans, though masters of the field, cautiously retire within the walls of the city. Lukafer of Baldas, having scoured the country, brings ten thousand Christian maidens to the Soudan, who orders them to be put to death (p. 7). Lukafer demands Floripas for his wife, in return for which he promises her father to bring Charlemagne and his twelve peers to the foot of his throne. Floripas agrees to accept him when he has fulfilled his promise. The next morning Lukafer assaults the city, but the ditches being too deep (p. 8), the Saracens are obliged to retire. On the following day the assault is renewed, the ditches are, on Mavon's advice, filled with faggots. After a sharp conflict, where there were ten thousand Saracens slain by the stones of the Romans, the heathens are obliged to withdraw (p. 9). This second repulse makes the Soudan almost mad with vexation; he chides his gods. But Lukafer told him that he had learned from a spy that Savaris would, on the following day, come out again to fight with them. He now intended, when Savaris was engaged in the battle, to unfold a banner made exactly like that of the Romans, and to attempt, by this stratagem, to be admitted within the gates. And so it turned out: the Romans mistaking him for Savaris returning from his sally, he entered the main tower, and slew all therein. Savaris, noticing the artifice of the enemy, and seeing his troop reduced to seventy-two men, turned back, but found the gate shut (p. 10). Estragot, a black giant of Ethiopia, slays him with his steel-mace. The Pope having summoned his council, a senator suggested the necessity of

sending messengers to Charlemagne to ask his aid. They all assented, and three messengers (p. 11) left the city by a postern at midnight; they passed the enemy's camp without being noticed by any wight. On the next morning Laban attempted a third assault; he commanded every man to throw pikes and bills over the walls to kill the Romans, and ordered the ships to go up the water with their boats bound to the mast, that they might fight in close combat. Near the tower there stood a bulwark, or "bastile," which was a strong defence to the wall. It was thrown down by stones hurled from an engine. Laban, growing proud from this event, summoned the Romans to surrender. Instead of an answer a Roman hurled a dart at his breast-plate, but his hauberk shielded him. The Soudan, more than mad, charged Ferumbras to destroy them all (p. 12), and enjoined Fortibrance and Mavon to direct their engines against the walls. The great glutton Estragot, with his heavy mace, smote on the gates and brake them in pieces. But as he was entering one of the gates, they let the portecullis fall, which crushed him to the ground, where he lay crying like a devil of hell. The Romans rejoiced, but the Saracens grieved. They withdrew to their tents, leaving behind the corpse of Estragot, whose soul went up to Mahound (p. 13). The Pope called all his people to St. Peter's and proposed to them to attempt a sally with twenty thousand men, to attack the enemy before day-break within their camp, and to leave ten thousand for the defence of the city. In the morning the Pope displayed the banner of Rome, and after a prayer for the preservation of the city, they marched out. But Ferumbras, going his rounds (p. 14), noticed their coming, sounded the alarm, and drew up his troops. Then began a fierce struggle. Ferumbras slew Sir Bryer of Apulia (p. 15) and the worthy Hubert. Nine thousand heathens were killed and eight thousand Romans. Lukafer destroyed eighteen Romans; he also slew Gyndard, a senator of Rome, who had killed ten Saracens. Then came the Pope with a great escort and his banner before him. Ferumbras, supposing him to be the sovereign (p. 16), burst open the thick crowd and threw him down to the ground. But having opened his ventail, he saw his tonsure, and recognized the Pope. "Fie, priest," he said, "what doest thou here in the battle-field?

It would be a shame for me to slay thee. Go home and think of thy choir-service." The Pope, being glad to get off so easily, retired to Rome with five thousand men, fifteen thousand being killed. Charlemagne, having learned from the messenger the great disaster which had befallen the Romans, said he would not desist until he had chased the Soudan and Ferumbras out of Christendom (p. 17). He gave ten thousand pounds of francs to his nephew, Guy of Burgundy, and sent him off with orders to advance against the Soudan by forced marches. Himself would follow as soon as possible. In the mean time Laban reminded Lukafer of his vaunting promise to bring him Charlemagne and his twelve peers in return for his daughter Floripas. Lukafer said he would do all he had promised. With ten thousand men he attacked the city on one side, the other being assaulted by Ferumbras. The combat continued as long as daylight lasted. At night they retired to their tents (p. 18). Then treason was planned by Isres, who by inheritance possessed the guard of the chief gate of the town. He went to the Soudan and offered to betray the city on condition that his life and property should be spared. The Soudan promised it. Ferumbras with twenty thousand men went with Isres, but on entering the gate he caused the traitor's head to be struck off by the portecullis and to be carried on the point of a spear through the city. "Treason," cried the people (p. 19), when Ferumbras advanced into Rome. All the streets were soon covered with dead men. Ferumbras went to St. Peter's, seized the relics, the cross, the crown, and the nails, burned the whole city, and carried away all the treasures and the gold to Agremore in Spain, where the Soudan went back to stay. Three months and three days they spent there in great festivities, making offerings to their gods, and burning frankincense in their honour. They drank the blood of beasts and milk, and ate honey, and snakes fried with oil (p. 20). When Sir Guy, approaching, drew near Rome, he found the whole city in flames. He grieved much that he had arrived too late, and resolved to wait there for Charlemagne, and then to tell him how Laban had burnt the city, and had sent the relics to Agremore, his principal town in Spain. Soon king Charles advanced to rescue Rome with his twelve peers and three hundred thousand soldiers (p. 21). Roland

led the vanguard, Oliver the rear, and the king was with the main body. The provisions were conveyed by sea. Guy, seeing the army come, went to meet the king, and told him the mischief done by the Soudan, who, moreover, had made a vow to seek Charles in France in order to afflict him with grief. "He will find me near," said Charles, "and shall pay dearly for it. Unless he consents to be baptized (p. 22), he shall never see Babylon again." They all took ship without delay. Propitious winds drove them into the river Gase, where they landed, thirty miles from Agremore, and laid waste the country. Laban, hearing this news, was astonished at Charles's presumption (p. 23). He assembled all his barons, and charged them to bring him alive that glutton that called himself king of France, and to slay the rest of his army. Ferumbras went forth with many Saracens. He meets with Roland. They deal each other heavy strokes. Oliver cuts off a quarter of Lukafer's shield. The combat lasted the whole day. Well fought the twelve peers (p. 24). Ferumbras charges Oliver. King Charles, seeing this, rides at Ferumbras, and strikes his helm with a heavy mace. Ferumbras cannot approach him on account of the crowd. Charlemagne slew thirty Saracens with his sword Mounjoy. Lukafer of Baldas encountering Charles told him that he had promised the Soudan to bring him Charles and the twelve peers. Charles strikes him on his helmet (p. 25), but Lukafer is rescued by a great throng. Roland, drawing Durnedale, cleared a space around him, and hammered the heads of the Saracens. So did the other peers, and thirty thousand Saracens were slain. At night the pagans quit the field. Ferumbras vows never to desist until he has conquered Roland and Oliver (p. 26) and been crowned king at Paris. Charles went to his pavilion and thanked God and St. Mary of France. He praised the elder knights for having won the victory, and exhorted the young ones to take example by them. They all make merry and go to supper. The Saracens address a prayer to the red Mars Armipotent (p. 27), to grant the Mahometans the victory over the Christians (p. 28). In order to recruit the late losses in his army, the Soudan sent for his vassals, and assembled more than three hundred thousand Saracens at Agremore. He addressed them (p. 29) in order to increase their

ardour, ordered a solemn sacrifice to his gods, and charged Ferumbras to march with thirty thousand of his people against the Christian king (whom he wished to teach courtesy), and to slay all his men except Roland and Oliver (p. 30), if they would renounce their gods. Ferumbras led out his troops ; until arriving near Charles's camp, he ordered them to halt in a wood, and advanced with only ten of his men to the camp of Charlemagne, and offered to fight at once against six of his peers. If he should conquer them, he would lead them away to his father's hall ; but if he should be conquered, he would be Charles's man. The king sent for Roland and ordered him to undertake the combat. Roland refuses (p. 31), because Charles had praised the old knights : they might show their prowess now. Charles, vexed, smites Roland on the mouth, so that the blood springs from his nose, and he calls him a traitor. Roland draws his sword, but the other barons separate them and try to conciliate them. Meanwhile Oliver, who being sorely wounded kept his bed, on hearing of this dispute, had armed himself and went to Charles. He reminds the king of his long services, in reward for which he demands the battle. Charles remonstrates with him. But Oliver insists (p. 32). He rides to the forest, and finds Ferumbras alighted under a tree, to a branch of which his steed was tied. "Arise," he said, "I am come to fight with thee." Ferumbras, without moving, demands his name. "I am Generyse, a young knight lately dubbed." Ferumbras observes : "Charles is a fool to send thee ; go and tell him to send me Roland and Oliver and such four other douzeperes. For little honour were it to me to fight with thee." "Spare thy words," replies Oliver, "and take thy arms" (p. 33). Ferumbras is wrath and seizes his helmet, which Oliver assists him to lace. Ferumbras thanks him, courteously bowing to him. They mount their steeds, and rushing together like fire of thunder, they have their lances broken. They draw their swords. Ferumbras smites Oliver on his helmet so that the fire flies. Oliver strikes at the head of Ferumbras, breaks away the circle of his helmet, and the sword glancing off down his back, he cuts off two bottles of balm (p. 34), which he throws into the river. Ferumbras tells him that they were invaluable to a wounded man, and that he should atone for their loss with his life. He

strikes at Oliver, who wards off the blow with his shield, but his steed is killed under him. Oliver quickly starts up and tries to kill his adversary's horse, but Ferumbras rides off and ties it to a hazel. "Yield thyself to me," says Ferumbras, "believe on Mahound, and I will make thee a duke in my country, and give thee my sister" (p. 35). "Ere I yield to thee," answered Oliver, "thou shalt feel my strokes." They fight for a considerable time; the blood runs from both their bodies. By mutual consent they stop to take breath. Ferumbras again asks Oliver his name and kin. "Thou must be one of the twelve peers, as thou fightest so well." "I am Oliver, cousin to Charlemagne." "Thou art welcome here," says Ferumbras; "thou slewest my uncle (p. 36); now thou shalt pay the penalty." The fight continued the whole day. At last Oliver, smiting Ferumbras upon the helmet, had his sword broken. He ran to the steed at the tree and seized a sword that was hanging there, but in turning on Ferumbras, he received a blow that made him kneel down (p. 37). But he returns Ferumbras a fearful stroke. Charles, seeing Oliver on his knees, prayed to Christ that he might grant the victory over the pagan. An angel announced to him that his prayer was heard. Charles thanks God (p. 38). The fight begins again. Ferumbras breaks his sword on Oliver's helmet. He runs for another and asks Oliver to surrender. But Oliver aims at him a blow which cuts his hauberk, so that his bowels are laid bare. Ferumbras implores his mercy, and consents to be christened, his gods having proved false. He requested him to take his hauberk (p. 39), to fetch his horse, and to carry him to his own tent. But the Saracens who lay concealed in the wood rush out. Oliver, being surrounded, sets down Ferumbras under an olive-tree, and defends himself with his sword, dealing the Saracens many a hard blow. Then Roland rushed into the throng of the enemy and slew many (p. 40). His horse being killed by arrows and darts, he fights on foot, but his sword breaking, he is taken and led away. Oliver rides to rescue him, but his horse being also killed, he is overpowered and bound. Both were conducted to Lukafer of Baldas (p. 41). Charles sees them, and calls for a rescue. Many enemies were slain by the French barons, but the Saracens had fled with their prisoners, and

Charles is obliged to turn back. Under a holm tree they find Ferumbras, whom the king is going to put to death. But on his requesting to be baptized Charles took pity on him (p. 42), led him to his tent, and ordered a surgeon to attend him. He soon recovered, and bishop Turpin baptized him by the name of Floreyn. But he continued to be called Ferumbras all his life. Afterwards he was known as Floreyn of Rome on account of his holiness. Roland and Oliver being brought to the Soudan, Laban enquires their names. They confess their names (p. 43). The Soudan swears they shall both be executed the next morning before his dinner. But Floripas advises him to detain them as hostages, and to remember his son Ferumbras, for whom they might be exchanged. The Soudan, finding her counsel good, orders his gaoler Bretomayn to imprison them, but to leave them without food (p. 44). At high tide the sea filled their deep cells, so that they suffered much from the salt water, from their wounds, and from hunger. On the sixth day Floripas, who was gathering flowers in her garden, heard them lament. Moved to compassion, she asks her governess Maragound to help her in getting food for the prisoners. Maragound refuses, and reminds Floripas of her father's command. Floripas, thinking of a trick, called to her governess to come to a window (p. 45) and see the porpoises sporting beneath. As Maragound is looking out, Floripas pushes her into the flood. She then asks Bretomayn to let her see the prisoners. The gaoler threatened to complain to her father, but Floripas, having seized his key-clog, dashed out his brains. She then went to tell her father she had surprised the gaoler feeding the prisoners (p. 46) and promising to deliver them, wherefore she had slain him. The Soudan gives the prisoners into her guard. She now proceeded to the prison, asked the prisoners what they wanted, and promised to protect them from any harm (p. 47). She let down a rope, and with her maidens drew up both, and led them to her apartments. There they ate, took a bath, and went to bed. The Soudan knew nothing of his prisoners being in Floripas's chamber. Meanwhile Charlemagne tells Guy that he must go to the Soudan to demand the surrender of Roland and Oliver, and of the relics of Rome. Naymes of Bavaria represents that a messenger to the Soudan

(p. 48) would certainly be slain ; and that they ought to be anxious not to lose any more besides Roland and Oliver. Then said the king : " By God, thou shalt go with Guy." Ogier the Dane remonstrates, but is ordered to go too. So are Thierry of Ardane, and Folk Balian, Aleroy, and Miron of Brabant. Bishop Turpin kneels down to implore the king's mercy, but he must go too, as well as Bernard of Spruwse (p. 49) and Brier of Mountdidier. The knights take leave and start. About the same time the Soudan having assembled his council, Sortibrance and Brouland (p. 50) advise him to send twelve knights, and to bid Charles to give up Ferumbras and to withdraw from his country. The knights are despatched ; near Mantribe they meet with the Christian messengers. Duke Naymes enquires whither they intend to go (p. 51). Having heard their message, the delegates of Charlemagne cut off their heads, which they take with them to present to the Soudan at Agremore. Laban was just dining when Naymes delivers his message : " God confound Laban and all his Saracens, and save Charles, who commands thee to send back his two nephews and to restore the relics " (p. 52). They then produce the heads of the Soudan's messengers. The Soudan vowed a vow that they should all ten be hanged as soon as he had finished his dinner. But Floripas recommended him to put off his resolution until a general council of his barons had determined on the best way to procure the liberation of Ferumbras. Thereupon the Soudan gives the prisoners into her guard. Floripas leads the knights into her tower (p. 53), where they were glad to find Roland and Oliver. They told each other how they had fared. After washing, they dined off venison, bread, and wine. The following day Floripas asks Naymes his name, and enquires after Guy of Burgundy, whom she had loved for a long time (p. 54), and for whom she would do all she could for their benefit, and would be baptized if he would agree to love her in return. Naymes tells Guy to take her for his wife ; but Guy refuses, as he never will take a wife unless she be given him by Charles. But Roland and Oliver persuade him, so that he at last consents. Floripas, holding a golden cup of wine (p. 55), kissed him, and requested him to drink to her after the fashion of her country ; she then would drink to him in return. They all

make merry, and prepare to assail the Soudan at supper on the following day. Meanwhile Lukafer comes to the Soudan and asks leave to see the prisoners, in order to know how Floripas guards them. Finding the door locked (p. 56), he burst it open with a blow of his fist, and told them he was come to speak to them, and to enquire after Charlemagne. Duke Naymes answers. Lukafer then asks what amusements they have after dinner. Naymes says: "Some joust, some sing, some play at chess." "I will teach you a new game," says Lukafer (p. 57). With a thread he fastened a needle on a pole and put a burning coal upon it. He blew it at Naymes's beard and burnt it. Naymes waxed wroth, and snatching a burning brand from the fire he smites at Lukafer, and throws him into the fire, where he was burnt to charcoal. Floripas applauds this, but points out their danger, and advises them to arm. At supper time she goes to her father (p. 58). As they were sitting at table, the twelve peers rushed in and slew all whom they met. Laban, pursued by Oliver, jumps out of a window on to the sea-shore and escaped without injury. They killed all in the castle, and then drew up the bridges and shut the gates. Laban vowed a vow that he would hang them all and burn his daughter. He sent to Mantribe for troops (p. 59) and engines and besieged Agremore. Floripas recommends the peers to enjoy themselves. In the morning the Soudan attacks the castle, but is repulsed (p. 60). He accuses his gods of sleepiness and shakes them to rouse them out of sleep. Brouland tells him, as the castle is strong and well stored with provisions, the peers will hold it very long; but if he would send orders to Alagolofer, the bridge-keeper at Mantribe, not to allow any one to pass without leave (p. 61), they would get no assistance from Charles and die from hunger. Espiard, the Soudan's messenger, is despatched to Mantribe, and commands the giant not to suffer any one to pass the bridge (p. 62). Alagolofer drew four and twenty chains across the bridge. Meanwhile the Soudan assaults the castle again, but the twelve peers slew three hundred Saracens (p. 63). Laban threatens to hang them, and utters imprecations against Floripas, who returns them. He then calls for Mavon, his engineer, and orders him to direct a mangonel against the walls. Mavon knocked down a piece of the battlements.

Roland and Oliver lament; they are comforted by Floripas (p. 64). Guy kills Marsedage, the king of Barbary, by throwing a dart at him. The Saracens stop the attack to bury Marsedage, and bewail him seven nights and seven days. Then the Soudan more closely blockades the castle (p. 65). The provisions being exhausted, Roland complains of Charles's forgetfulness; but Floripas cheers him up, saying she possessed a magic girdle, which was a talisman against hunger and thirst for those who wore it. They all successively put it on, and felt as if they had feasted (p. 66). Laban wondered at their endurance, but at last remembering the girdle, he induced Mapin to attempt to steal it at night. Mapin entered the chamber of Floripas (p. 67) through a chimney. He finds the girdle and puts it on, but Floripas perceives him and cries out. Roland hurries to her assistance, cuts off Mapin's head, and throws him out through the window into the sea without noticing the girdle. Floripas, seeing her girdle lost, is much grieved; Roland comforts her. They agree to attempt a sally to obtain food (p. 68). In the morning Naymes and Ogier remain in the castle, while the others start and surprise the Saracens sleeping in their huts. They slew three hundred, and carried off as much food as they could bear (p. 69). The Soudan is enraged and is going to burn his gods, but, appeased by his wise men, he sacrifices again, and is assailed by the priests. Laban holds council (p. 70). A new assault begins, but so many of the assailants were slain by the showers of stones hurled down by the peers that the ditches are filled with dead bodies. The Saracens retire. But soon a second attack ensues. There being no stones, Floripas gave them her father's silver and gold to cast amongst the assailants. The Soudan in alarm for his treasure gives up the assault (p. 71). He is enraged with his gods, and smites Mahound so that he fell on his face; but the priests induce him to kneel down and ask forgiveness (p. 72). Meanwhile Roland exhorted Richard of Normandy to go on a message to Charles, that he might come to their rescue. They all would, the following morning before day-break, make an attack on the Saracens, and meanwhile he should steal off in the darkness. In the morning they sally out. Floripas and her maidens draw up the bridges after them. Richard went off towards Mantrible (p. 73).

The others slay many Saracens; but Guy, overpowered by the Babylonians, is taken prisoner. Laban asks his name. Guy tells him. He is to be hanged. Three hundred Saracens crowding near the gate of the castle, attempted to prevent the other peers from entering. A fearful struggle begins (p. 74), in which Sir Bryer is killed. At last the Saracens take to flight. The peers retire inside the castle, taking the corpse of Bryer with them. Floripas enquires after Guy, and on hearing of his capture, begins to lament despairingly. Roland promises to rescue Guy (p. 75). On the following morning Laban orders Sir Tamper to erect a gallows before the castle, where Floripas could see it. Guy is led bound. Roland calls his companions to arms. They rush forth (p. 76). Oliver cuts down Sir Tamper, Roland kills a king of India, takes his sword and horse, and gives them to Guy, having unbound him. They slay many Saracens, and put the rest to flight. Retiring towards the castle, they see Admiral Costroye, and the Soudan's standard-bearer, escorting a great convoy, destined for the sultan, across a field near the high road (p. 77). Roland calls to them to share the provisions with them. Costroye refuses, and is slain by Roland. Oliver kills the standard-bearer, and the convoy is conveyed into the castle (p. 78). Floripas thanks Roland for bringing back Sir Guy, and proposes that he shall choose himself a mistress from amongst her maidens. But Roland refuses to take any that is not a Christian. The Soudan, on hearing such bad news, again defies his gods, and threatens to throw them into the flames (p. 79). But bishop Cramadas kneels before him and appeases him. The Soudan makes an offering of a thousand besants to his gods. When Richard arrived as far as Mantrible, he found the bridge barred by twenty-four chains, and Alagolofer standing before it. Determined not to leave his errand unperformed, he knelt down and commended himself to God. A hind appears (p. 80) and swims across the river; Richard follows her, and passing over in safety, hurries on to Charlemagne. Meanwhile Genelyn, the traitor, had advised Charles to retire to France, because the twelve peers were all slain. The king believed him, and marched homeward, lamenting for his peers. Richard overtakes him, and is recognized by Charles, who asks him about the others.

Richard tells the king how they are besieged within the castle of Agremore, and are waiting for his assistance. Charles, vowing vengeance on Genelyn (p. 81), turned and marched to Agremore. Richard informed him of the giant who kept the bridge, and how he had passed the river by a miracle. He proposed a plan that twelve knights, disguised as merchants, with their arms hidden under their clothes, should pay the toll, and the bridge being let down, they should blow a horn as a signal for the others to approach. They start and arrive at Mantrible (p. 82). Alagolofer asks whither they are going. Richard says they are merchants on their way to the Soudan, and they are willing to pay the toll. Alagolofer refuses to let them pass, and tells them about the ten knights, who had passed there and done so much mischief to the Soudan; therefore he will arrest them all. Sir Focard draws his sword and smites at him, Richard blows his horn, and Charles advances (p. 83). Alagolofer fights them with a great oak club. Richard seizes a bar of brass and knocks him down. Four men get hold of him and throw him into the river. They loosened the chains; but the Saracens assembling on the walls of the city, many Christians were slain. Alagolofer's wife, Barrock the giantess, comes on with her scythe and mows down all whom she meets. Charles dashes out her brains (p. 84), and with fifteen knights enters the outer gate of the town, thinking his army would follow him. But the gate was instantly closed upon him, and his men came too late. Charles was in great danger; but Genelyn, seeing him shut in, exclaimed that the king and the twelve peers were dead, and proposed to retire, as he wished to be king himself. They were going to return, but Ferumbras (p. 85) calls him a traitor; he rallies the French, and with his axe bursts open the gate. He chased the Saracens and rescued the king. Mantrible is taken with all its engines and treasures. Richard found two children of seven months old (p. 86), and four feet high. They were sons of Barrock, begotten by Astragot. Charles caused them to be baptized, and called the one Roland and the other Oliver. But they soon died for want of their mother's milk. The king appoints Richard governor of the city, and hurries on to Agremore with his army and with Ferumbras (p. 87). Laban, being told by a spy

that his city was taken and the bridge-ward killed, swears to avenge him. He calls a council, and charges his barons to take Charles alive that he might flay him. Charles approaches. Floripas first recognizes the banner of France and tells the others (p. 88). Roland and all his companions sally forth to meet Charlemagne. Laban draws up all his people in battle-order. The French make a great slaughter of the Saracens. Charles encounters the Soudan ; he unhorses him, and would have cut off his head, but for Ferumbras, who requested that his father might be baptized. The Saracens, seeing Laban a prisoner, fly ; but the Christians pursue them. Three hundred escaped to Belmarine. Charles leads Laban to Agremore. Floripas welcomes her father (p. 89), but he is enraged at seeing her. She then bids Charlemagne welcome, and presents the holy relics to him. Charles kisses them, and says a prayer ; he then thanks Floripas for her assistance to his knights, and for having preserved the precious relics. He orders Turpin to prepare a vessel wherein to baptize the Soudan, and to wash off his sin in the water (p. 90). Turpin leads Laban to the font, but the Soudan strikes at him, spits on the vessel, utters invectives against all Christians, and curses Ferumbras. Charles commands Naymes to cut off his head. He is executed ; his soul goes to hell, there to dance with devils. Floripas was baptized with all her maidens, and was wedded to Guy. Charles divided Spain between Guy and Ferumbras (p. 91), and charges Sir Bryer of Bretayne to take care of the relics, and to bring all his treasure to Paris. After taking leave of Guy and Floripas, Charles sails to Monpilier, where he thanks God for the victory (p. 92), and for the relics. He presents the cross to Paris, the crown to St. Denis, the three nails to Boulogne. Charles well remembered the treachery of Genelyn, and ordered him to be drawn and hanged at Montfaucon in Paris (p. 93).

The Romaunce of the Sowdone of Babylone
and of Ferumbras his Sone who
Conquerede Rome :

From the unique MS. of the late Sir Thos. Phillipps.

GOd in glorie of myghteste¹ moost,
That al thinge made in sapience
By vertue of woorde and holy goost,
Gyvinge to man grete excellence,
And alle, þat is in erthe, wrought
Subiecte to man and mañ to the,

That he shoulde with herte and thought
To loue and serve, and noon but the :
For 3yfe mañ kepte thy commaundemente
In al thinge and loued the welles
And hadde synnede in his entente,
Than shulde he fully thy grace fele ;
But for the offences to God I-doon²
Many vengeaunces haue be-falle.
Where-of I wole you telle of oon,
It were to moche to telle of alle.
While þat Rome was in excellence
Of alle Realmes in dignite,
And howe it felle for his offence,
Listinythe a while and ye shal see,
Howe it was wonen and brente
Of a Sowdon, that heathen was,
And for synne howe it was shente ;
As Kinge Lowes witnessith þat cas,

1 God has ordained
all things wisely.

4 He has subjected
the earth to man,
and man to God.

8 The man who
keeps His com-
mandments and
loves Him well,

12 will feel His
grace.
But many who
offended Him
have felt His
vengeance.
I will tell you of
one ; it would
take too long to
tell of all.

20 Listen to me, and
ye shall hear how
Rome, the former
mistress of all
nations, came to
fall by its sins,

and was destroyed
by a heathen
Soudan.

24 King Lewis has
borne witness to

¹ *Read :* myghtes

² *MS.* dōō

- that story, which,
written in Ro-
mance and found
in very old chro-
nicles at St Denys
in France, relates
- how Laban, the
king of Babylon,
who was born at
Ascalon, con-
quered a great
part of Christen-
dom.
- He was holding
his court in the
city of Agremore,
on the river
Flagot,
- with 12 kings and
14 amirals, and
many worthy
barons and
knights,
- [If 1, bk]
when, in the time
between March
and May,
- he went to the
chase
- in a wood near
the sea.
- As it is wryten in Romaunce
And founden in bokes of Antiquyte
At Seinte Denyse Abbey in Fraunc[e],¹
There as Cronycles remembrede be, 28
Howe Laban, the kinge of hie degre,
And syr' and Sowdon of hie Babilon,
Conquered grete parte of Christiante,
That was born in Askalon. 32
And in the Cite of Agremare²
Vppoñ the Rivere of Flagote
At þat tyme he soiorned ther'²
Fulle roially, wel I wote, 36
With kinges xij and Admyralles xiiij,
With many a Baroñ & Kniȝtis ful boold,
That roialle were and semly to sene ;
Here worþynesse al may not be told. 40
Hit bifelle by-twyxte March and Maye,
Whan kynde corage begynneth to pryke,
Whañ ffrith and felde wexen gaye,
And every wight desirith his like, 44
Whañ lovers slepeñ withe opyñ yȝe,
As Nightyngalis on grene tre,
And sore desire þat thai cowde flye,
That thay myghte withe here louere be : 48
This worthy Sowdoñ in this sesoñ
Shope him to grene woode to gooñ,
To chase the Bore or the Venesoñ,
The Wolfe, the Bere and the Bawson. 52
He roode tho vppoñ a fforeste stronde
With grete rowte and roialte,
The fairest, þat was in alle þat londe,
With Alauntes, Lymmeris and Racches free. 56
His huntres to chace he commaunde,
Here Bugles boldely for to blowe,
To fere the beestis in þat launde.

¹ leaf worn.² See the note.

- The Sowdoñ woxe very I-nowe ;
 He rested him vndere an holme tre
 Sittyng vppoñ a grene sete
 Seynge a Dromonde com sailyng in þ^e see
 Anone he charged to bekyñ him with honde
 To here of him tidinges newe.
 The maister sende a man to londe,
 Of diuers langages was gode and trewe,
 And saide “lorde, this Dromonde¹
 Fro Babyloyne comen is,
 That was worþe thousande poundis,
 As² it mete with shrewes I-wis,
 Charged with perle and precious stones
 And riche pelure and spicerye,
 With oyle and bras qweynte for the nones
 To presente yow, my lorde worthy.
 A drift of wedir³ vs droffe to Rome,
 The Romaynes robbed vs anone ;
 Of vs thai slowgh ful many one.
 With sorwe and care we be bygone.
 Whereof, lorde, remedye
 Ye ordeyne by youre Barons boolde,
 To wreke the of this vilane ;
 Or certes oure blis is coolde.”
 The Soudon hiryng this tyþinge,
 With egre chere he made a vowe
 To Mahounde and to Appolyne,
 That thai shulde by it dere I-nowe,
 Er that he wente fro theyme.³
 “Where be ye, my kinges boolde,
 My Barons and my Admyral ?
 Thes tidinges make myn herte coolde.
 But I be venged, dyen I shalle.
 Sire Ferumbras, my sone so dere,
 Ye muste me comforte in this case ;

60 Being weary with hunting, he sat down under a holm tree, and,

64 seeing a dromond sailing on the sea, he charged one to enquire for news concerning the ship.

68 The interpreter of the vessel being sent ashore, informed the soudan, that this dromond, freighted at Babylon,

72 with a cargo of rich furs, spices, oil, brass and pearls, intended as a present to the soudan, had been driven by stress of weather to Rome, where they had been robbed by the Romans.

80 [leaf 3] Therefore he solicited that the soudan would take revenge on those who had done such villainy to him.

84 The soudan, hearing these tidings, made a vow to Mahound and to Apolyn, that they should dearly pay for it.

88

92

‘ Ferumbras, my son,’ he said, ‘and my daughter Floripas, ye must

¹ See the note.

² or Ar

³ See the note.

be my comfort
in this case.

My ioie is alle in the nowe here
And in my Doghter Dame Florypas.

96

Order Sorti-
brance, my
counsellor, to be
called for,
and my chancellor
Oliborn,

Sortybraunce, my Counselere,
Lete clepe him forthe to counsaile me,
And Oliborne, my Chauncelere
And noble Clerke of hie degre,

100

and Espiard my
messenger,
that he may go to
Africa and to
Asia and to
all the princes,
who owe me
allegiance,
and command
them hastily to
assemble with
shield and lance
at Agremore."

And Espiarde, my messangere,
To goon to Assye and to Aufrike,
To kinges, princes fer' and ner',
Barons, Admyralls and Dukes frike,
Comaundinge hem vppoñ her legeaunce
To come in al hast vnto me,

104

Wel Armed with shelde and launse,
To Egremoure poñ riche Cite."

108

In a short time
100,000 men had
assembled.

In shorte tyme this message was wroghte
An hundred thouusande on a rowte
That robbery was righte dere boght,
Was never none derrer withouten dougte.

112

On the advice of
Lukafer, king of
Baldas,

The kinge of Baldas, sir Lukafer',
Of Aufryke lorde and governoure,
Spake to the Sowdoñ, that men myghte here,
And saide "sir, for thyn honour',
Do sende for shippes both fer' and nere."

116

the soudan also
brought together
700 sail and a

Carrikes, Galeis and shippes shene,
vij hundred were gadered al in fere
And a Dromonde for the Sowdeñ kene.

120

[leaf 4]
dromond for
himself, for Fe-
rumbras of Alex-
andrie, for the

Sir Ferumbras of Alisaundre
In the Dromonde with him was,
Of Assy the kinge of Chaunder',
And his faire doghter Floripas.

124

Asiatic king of
Chaunder and for
Floripas.

There were two
masters in that
vessel, and two
idols placed on
the main top,
with round maces,
therewith to
menace the
Christians.

Two maistres were in the Dromounde,
Two goddes on hye seteñ thore
In the maister toppe, withe macis rounde,
To manace with the Cristeñ lore.

128

The sails of red
sendal-silk were

The sailes were of rede Sendelle,
Embrowdred with riche araye,

- With beestes and breddes every dele,
 That was right curious and gaye ; 132
 The Armes displaied of Laban
 Of Asure and foure lions of goolde.
 Of Babiloyne the riche Sowdoñ,
 Moost myghty man he was of moolde, 136
 He made a vowe to Termagaunte,
 Whan Rome were distroied & hade myschaunce,
 He wolde turne ayen erraunte
 And distroye Charles the kinge of Fraunce. 140
 Forth thai sailed on the flode,
 Tille thai come to the haven of Rome :
 The wynde hem served, it was ful goode.
 Ther londed many a grymlye gome. 144
 Thai brente and slowen, þat Cristen were,
 Town, Abbey and holy chirche.
 The hethen hade such power there,
 That moche woo gan thai there wirch. 148
 Tidinggis came to Rome anone
 Unto the Pope, that þ^t tyme was,
 That the hepen came to bren and slone.
 This was to hem a sory cas. 152
 He lete cal his counsaile to-geder
 To wete, what was beste to doñ.
 Anone as thai were come þeder',
 He asked of hem al ful sone : 156
 "Lordinges, it is vnknowne¹ to you,
 That this cursed hathen Sowdoñ
 Brennyth and stroyeth oure pepul nowe,
 Alive he leveth vnneth not one. 160
 Seint Petir be oure governoure
 And save this worthi Cite of Rome,
 And Seinte Poule be oure gydoure
 From this cursed hethen houn² !" 164
 Ifrez he bispake him than,

richly em-
broidered with
figures of animals
and birds.

Four golden lions,
the arms of
the soudan of
Babylon, were
also displayed
thereon.
Laban made a
vow to Terma-
gant, to destroy
Rome, and after
that Charle-
magne.

Having disem-
barked in the
haven of Rome,

they slew all
Christians, and
burned towns,
abbeyes and
churches.

The Pope of
Rome, hearing of
the heathens
laying waste the
whole country,

assembled his
council.

[leaf 5]

Jeffrez, a senator

¹ See the note.

² looks like hound.

but note rhyme

- of Rome, advised
that worthy men
should be sent to
Charles of Douce
France to implore
his assistance.
- Of Rome he was a Senatoure,
And saide "sendith some worthy man
To Charles kinge of hye honoure. 168
He wolde you helpe with al his myghte,
That noble kinge of Dowse Fraunce."
- But Duke Savaris,
thinking this to
be a wretched
piece of timidity,
- "Certes" *quod* Savaris "þat weren no righte,
It were right a foule myschaunce, 172
To sende to þat worthy kinge.
We have oure hedes yet al hole,
Oure sheldes be not broke no-thinge,
Hawberke, spere, ner poleyne, ner pole. 176
Where-of shul we playn to him,
That no thinge yet have assaide?
Meeñ uylanye we myght wynne,
That for noght were so sone afrayed. 180
Ten thousande men delyuere me tyte
Tomorue next in-to the feelde,
And I shall prove with al my myghte
To breke there bothe spere and shelde." 184
Vnto the Senatours it semed welle,
His counsaile goode and honourable.
This worthi Duke was armed in stele
In arnes goode and profitable; 188
He bare a Chek of goulis clere,
An Egle of goolde abrode displayed.
With him many a bolde Bachelere
- The next morning
the duke ad-
dressed his men,
- Tho spake Savary; with wordes on hye 192
And saide "my felowes alle,
This daie prove you meñ worthy,
And faire you al shal befalle.
Thenke yat Criste is more myghty 196
Than here fals goddis alle;
And he shal geve vs the victorie,
And foule shal hem this day bifalle."
- and directed them
to the soudan's
- Forth than rode þat faire Ooste 200
With right goode chere and randoñ,

- Tille than come ful nyȝe the cooste.
 Of the Sowdons Pavyloñ
 Ferumbras was of hem ware
 And sprange out as a sparkil of glede ;
 Of Armes bright a sheelde he bare,
 A Doughty mañ he was of dede.
 xv thousande came oute there
 With him at þat same tyde,
 Ayen the Romaines for to were,
 With bobaunce, booste and grete pride.
 The stoure was stronge, enduryng^t longe :
 The Romaines hade there the feelde ;
 The Sarysyns thai slough amonge,
 Ten thousand and mo with spere and sheelde.
 Sauariz was wise and ware
 And drowe towards þat Citee.
 His baner displaied with him he bare
 To releve with his meyne.
 The Pope with his Senatours
 Thanked god þat tyme of glorie,
 That gafe hem þat day grete honours,
 Of hethen that dai to have the victorie.
 Lukafer, kinge of Baldas,
 The countrey hade serchid and sought,
 Ten thousande maidyns faire of face
 Vnto the Sowdan hath he broghte.
 The Sowdoñ commanded hem anone,
 That thai shulde al be slayñ.
 Martires thai were euerychoñ,
 And therof were thai al ful fayne.
 He saide " my peple nowe ne shalle
 With hem noughte defouled be,
 But I wole distroie ouer all
 The sede over alle Cristiante."
 Tho spake lukefere the kinge,
 That hethen hounde Baldas,
- pavilion near the shore.
 [leaf 6]
 204 Ferumbras, that doughty warrior, becoming aware of them, led
 208 15,000 men against the Romans.
 212
 216 10,000 and more of the Saracens were slain, and the Romans, though victorious, were led back to Rome by the cautious Savaris.
 220 The Pope thanked God for the victory.
 224 Lukafer of Baldas having scoured the country, brought 10,000 maidens to the soudan, who
 228 ordered them to be slain,
 232 saying, he would not have his people polluted by them, and he would destroy every Christian seed.
 236 Lukafer said to the soudan :

"Grant me thy
daughter and I
will bring thee
Charlemagne and
all his twelve
peers."

And saide "Sir Sowdañ, graunte me one thinge,
Thi doghter Dame Floripas.

The kinge of Fraunce I shal the bringe 240
And the xij dosipers alle in fere."

The Sowdan saide in þat tokenyng,

Laban assented;
but Floripas said,
she would only
consent to be his
darling,

"I graunte the here, that is so dere."

Tho sayde Floripe "sire, noon haste, 244
He hath note done as he hath saide.

[leaf 7]

I trowe, he speketh these wordes in waste,
He wole make bute an easy brayde.

when he had
taken Charles and
the douzepeers.

Whan he bryngith home Charles the kinge 248

And the xij dosipers alle,

I graunte to be his derlynge

What so evere therof by-falle.

The next morning
the soudan
ordered Lukafer
to assault the
City with 30,000
men.

Than on the morowe the Sowdañ 252

Callid to him Lukafer' of Baldas,

To assaile the Cite anone:

"And loke thou tary not in this cas!

Thritty thousande of my menie, 256

Of Gallopes, Ethiopes and Aufricanes,

Take hem to the walles with the.

Betith down wallis, towris and stones."

Lukafer' blewe his clarion 260

To Assemble the Sarasyns þat tide,

Where-of thai knewe right welles the sounes,

Thai made hem redy for to ride,

But whan thai come to the yate, 264

The Saracens,
finding the ditches
too deep, cannot
pass, and are

The Dikes were so develyde depe,

Thai helde hem selfe Chek-mate;

Ouer cowde thai nothir goo nor crepe.

Lukafer' in al the haste 268

obliged to return.

Turned to the Sowdan agayn

And saide "sir, it is alle in waste,

We laboure nowe alle in vayne.

To depe and brode the Dikes bene, 272

The Towres so stronge be with alle,

- That by Mahounde I can note seeñ,
 How that we shulde wyne ther to the walle."
 Who was woode but the Sowdoñ? 276
 He reneyed his goddis alle.
 He clepede his Engynour sir mavone,
 To counsaile he did him faste calle. The soudan calls
 He tolde him the case of þat myschefe, 280 Mavon,
 How it stode at that ilke tyde.
 Mavon Gafe him counsel in breefe who advised him
 To fille the Dikes þat were depe.¹ to fill the ditch
 Every man to woode shal gooñ, 284
 Fagotis to hēwe and faste bynde, with fagots.
 And fille the Dikes faste anooñ
 With alle, that we may ther fynde.
 "Gramercy, Mavoñ," quod Laban thañ, 288 Laban thanks his
 "Mahoundis benysone thou shalt haue, wise engineer.
 Of alle myn Ooste the wiseste man, [leaf 8]
 With counsaile men for to saue.
 Alle this was done the seconde daye, 292 The following
 Men myght go even to the walle ; day, the ditch
 On every party the ooste laye, being filled with
 Thai made assaite² then generale. fagots, the city
 The Romaynes ronneñ to the toures, 296 was assaulted
 Thai were in ful grete dowte ; from all quarters.
 Thai hade many sharpe shoures, The Romans ran
 Thai were assailed sore a-bowte. to the towers, and
 Wifis and maidyns stones thai bare a sharp conflict
 To the walles than ful faste, ensued.
 Thai were in grete drede and care ; 300 Women and
 The men over the wallis did caste. maidens carried
 Thai slown many a Sarasyñ, stones which the
 x *thousande*³ pepul of heñ and moo. men threw over
 The daie passed to the fyne, the walls.
 The hethen withdrowe hem tho. 304 10,000 Saracens
 Whan these tidinges came to laban, were slain and
 308 the heathens
 obliged to
 withdraw.

¹ Read 'wide' ² sic.? assaute. ³ MS. M

- Laban chides his
gods and nearly
grows mad with
vexation.
- But Lukaer told
him that, having
espied that
- Savaris would,
the following day,
come out again to
fight with them,
he would have a
banner made
exactly like his,
which when
Savaris was much
engaged in the
battle, he would
unfold and enter
Rome.
- And so it turned
out;
- the Romans mis-
taking him for
Savaris, returning
from his sally,
- he entered the
main tower,
[leaf 9]
- and slew all
therein.
Savaris becoming
aware of the arti-
fice of the enemy,
- and seeing out of
10,000 Romans
no more than
seventy-two left,
- turned back, but
found the gate
shut,
- His goddes he gan chide.
He waxe both blake, pale and wan,
He was nyȝe woode þat same tyde.
Tho Lukaer comfortede him welle
And saide "sir, be not dismayed,
For I have aspied everydele,
Howe thai shalle alle be betrayede.
Sauariz wole to morowe with us fighte,
His baner knowe I ful welle ;
I shal have an othere, I yow plighte,
Like to this every dele.
Whan he is moste besy in bataile,
Than wole I with banere displaiede
Ride in to Rome without faile,
Thus shal thai al be betrayede.
The Sowdañ was glad of this tidinge,
Hopinge it shulde be so ;
And even as it was in purposynge,
Right so was it aftir I-do.
Wenyng it hade be Sauarye,
Relevinge fro the hethen stour',
Wenyng doth ofte harme withoute lye,
He entred to the maister Toure.
The firste warde thus thay wonne
By this fals contreve de engyne.
Thus was moche sorowe bygoñ,
Thai slough all, that were ther-Inne.
Whañ Sauariz saugh this discomfitur'
Of the Romaynes in that tyme,
And howe harde thañ was here aventur',
Of sorowe þat myghte he ryme
Of x thousande meñ lefte no moo
But sixty meñ and twelfe,
And whan he sawe this myschief tho,
He turned homewarde agayn him selue.
By thañ he founde the gate shite
- 312
- 316
- 320
- 324
- 328
- 332
- 336
- 340
- 344

With Sarisyns, that hade it wone ;
And Estragot with him he mette
With bores hede, blake and donne.

For as a bore an hede hadde 348

And a grete mace stronge as stele.

He smote Sauaryz as he were madde,
That dede to grounde he felle.

and was slain by
Estragot, a black
giant of Ethiopia.

This Astrogot of Ethiop, 352

He was a kinge of grete strenght ;
Ther was none suche in Europe
So stronge and so longe in length.

I trowe, he were a develes sone, 356

Of Belsabubbis lyne,

For ever he was thereto I-wone,

To do Cristen men grete pyne.

Whan tidinggis came to the [P]ope, 360

After the death of
Savaris, the Pope

That Duke Sauaryz was dede slayn,

Thaen to woo turned alle his hope ;

He dide calle thaen to counsaile

Alle the Senatouris of Rome, 364

summoned his
council again.

What þinge þat myght hem most availe,

And what were beste to done.

Tho by-spake a worthy man of counsaile,

An Erille of the Senatouris :

“The best counsaile, þat I can 368

An earl of the
senatours sug-
gested the neces-
sity of dispatch-
ing messengers to
Charlemagne, im-
ploring him to

Sending vnto Charles the kinge¹

Certifynge him by your myssangeris

The myschief þat ye are Inne, 372

That he come with his Dosyperys

To reskue Cristiante fro this hefen.”

come to
their deliverance.
[leaf 10]

All thai assentede anone therto ;

The lettres were made in haste. 376

hey all assented.

Thre messageres we ordeyn² therto,

That went forthe at the laste.

Three messen-
gers, with letters
written in haste,

¹ *This line in a much later hand.*

² *Read: were ordeyned*

left the city by a postern at midnight, and passed the enemy's camp without being noticed by any wight.

At a posterne thai wente oute
Pryvely aboute mydnyght,
And passed through alle the route.
Of hem was war no wight. 380

Laban commanded every man to throw pikes and bills over the walls, to kill the Romans.

BVt let we nowe the messangeris goon,
And speke we of Labañ,
Howe he dide saile the Cite anoon, 384

He ordered the ships to go up the water, with their boats bound to the mast, that they might fight in close combat.

And commaundid, þat every man
Shulde withe Pikeys or with bille
The Wallis over throwe,
That he myght the Romaynes kille,
Playnly on a rowe, 388

Near the tower there stood a bastile which forned a principal protection to the city.

It was laid low by stones hurled from an engine.

By water he ordeynede the shippes goon,
The bootis bownden to the maste,
That thai myght fight with hem anoon,
Honde of honde, þat was here caste. 392

To the Toure a bastile stode,
An engyne was I-throwe—
That was to the Cite ful goode—
And brake down towres both hie and lowe.
Tho sorowede alle the Citesyns
And were ful hevy thañ. 396 400

Laban, growing proud, summoned the Romans to surrender.

Tho woẋ prowde the Sarasyns,
And than bispake sire laban
And saide “yolde yone here to me,
Ye may not longe endure,
Or ellis shall ye al slayñ be,
By mahounde I you ensure.” 404

Instead of an answer, a Roman hurled a dart at his breast-plate, but his hauberk shielded him.

A Romayne drife a darte him to
And smote him on the breste plate,
Ne hadde his hawberke lasted tho,
Mahounde had come to late. 408

The soudan, more than mad, charged Ferumbras to destroy them all,

Tho was the Sowdoñ more þañ wod,
He cried to Ferumbras,
“For Mahoundes loue, þat is so good,
Destroye vp bothe man and place. 412

- Spare no thinge that is alyve,
Hows, Toure ner Walle, 416 [leaf 11]
Beest, ner man, Childe nere Wife,
Brenne, slo and distroye alle."
Tho Ferumbras ordeynede anone
To bende the Engynes to the towñ 420
And bete down both Toure and stoon.
He cleped forth Fortibraunce and Mavon
And saide "be youre Engynes goode?
Shewe forth here nowe your crafte 424
For Mahoundis love, þat gevith man foode,
That ther be no Toure lasfe."
Tho the grete gloton Estagote¹
With his myghty mace sware 428
On the Gatis of Rome he smote
And brake hem alle on thre thare.
In he entrid at the Gate
The Porte-Colis on him thai lete falle. 432
He wende, he hade come to late,
It smote him through herte, lyuer and galle.
He lai cryande at the grounde
Like a develle of Helle; 436
Through the Cite wente the sowne,
So lowde than gan he yelle.
Gladde were al the Romaynes,
That he was take in the trappe, 440
And sorye were al the Sarsyns
Of þat myschevos happe.
Sory was the Soudon than
And Ferumbras and Lukafer'. 444
Thai drowe hem tille her tentes than,
Thai left him ligginge there.
Mahounde toke his soule to him
And broght it to his blis. 448
He loued him wel and al his kyn,

and enjoined
Fortibrance and
Mavon to direct
their engines
against the walls.

The great glutton
Estragot, with his
heavy mace,

smote on the
gates and brake
them in pieces.

But as he was
entering one of
the gates, they let
the portcullis fall,
which crushed
him to the
ground,

where he lay
crying like a
devil.

The Romans were
glad, but the
Saracens grieved.

They withdrew to
their tents, leav-
ing behind the
corpse of Estragot,
whose soul
went up to
Mahound.

¹ Estragote

- Of þat myghte he not mys.
 The Pope called
 all his people to
 St. Peter's,
 Anore the [P]ope dide somon alle ;
 The peple of the Cite came,
 To Seinte Petris he dide hem calle,
 And thidere came every man.
 and proposed to
 them
 He saide on hie "my Children dere,
 Ye wote wel, howe it is ;
 Ayenst the Sarisyns, þat nowe be here,
 We mowe not longe endure I-wis.
 [leaf 12]
 Thay brekene oure walles, oure Toures alle
 With caste of his Engyne.
 Therefore here amonge you alle
 Ye shalle here counsaile myne.
 Thai bene withdrawe to here Oost,¹
 And on-armede thay ben alle.
 to attempt a sally
 with 20,000 men,
 to attack the
 enemy before day-
 break within their
 camp,
 Therefore, me thenketh, is beste
 To-morowe erly on hem to falle.
 We have xxx^{ti} thousande men ;
 Twenty thousande shal go with me,
 and to leave
 10,000 for
 the guard of the
 city.
 The senators
 assented.
 And in this Cite leve ten
 To governe the comynalte."
 The Senatouris assentede sone
 And saide, beter myghte no man seyne.
 In the morning
 On the morowe this was it done² ;
 God bringe hem wele home agayne.
 the Pope dis-
 played the banner
 of Rome,
 The Pope did display than
 The hie baner of Rome,
 And he assoiled every man
 Through gracious god in Dome.
 and after a prayer
 for the preserva-
 tion of the city,
 He praide of helpe and socour
 Seinte Petir and Poule also
 And oure lady, þat swete floure,
 To saue the Cite of Rome from woo.
 they marched out.
 Forth thai riden towarde the Oost.
 But Ferumbras,
 going his rounds,
 Ferumbras romede a-boute ;

452

456

460

464

468

472

476

480

484

¹ Read: reste² See the note.

He saw the Romaynes comen by the Cost, ¹		discovered their coming,
Thereof he hade grete dowte.		
He blewe an horne, of bras it was ;		sounded the alarm,
The Sarsyns be-goñ to wake.	488	
“ Arise vp ” he saide in aras, ²		
“ We bene elles alle I-take,		
And Armes anone, every wight,		
To horse with spere and shelde !	492	
Ye may se here a fereful sighte		
Of oure enemyes in the felde.		
Astopars, ³ goo ye biforne vs,		and drew up his troops.
For ye be men of myghte ;	496	
Ethiopes, Assayneȝ and Askalous,		
Go nexte afore my sighte.		
My Fadir and I with Babyloynes,		
Ho ⁴ shal kepe the rerewarde.	500	
King Lukafer with Baldeseynes,		
To venge alle, shalle have the Fowarde.”		[leaf 13]
The Romaynes aspied, þat thai were ware		
Of here comynge thañ,	504	
And therfore hade thay moche care.		
Natheles on hem thai goñ—		
Seinte Petir be here socoure !—		
And laiden on side, bake and boñ.	508	
There bigan a sturdy shoure		There began a hard struggle.
Sire ⁵ Ferumbras of Alisaundre ooñ, ⁶		
That bolde man was in dede,		
Vppon a steede Cassaundre gaye,	512	
He roode in riche Weede.		
Sire Bryer of Poyle a Romaine to fraye		Ferumbras slew Sir Bryer of Apulia
He bare through with a spere,		
Dede to the grounde ther he lañ	516	
Might he no more hem dere !		

¹ MS. Oost corrected to Cost.² Read : a ras.³ See the note.⁴ Read : We⁵ MS. Berumbras.⁶ See the note.

	That sawe Huberte, a worthy man, Howe Briere was I-slayn, Ferumbras to qwite thañ To him he rode ful even. With a spere vppone his shelde þañ Stifly ganne he strike ; The shelde he brake I-myddis the feelde ; His Hawberke wolde not breke. Many goode strokes were delte. Ferumbras was a-greved tho,	520
and the worthy Hubert.	He smote with mayne and myghȝte The nekke asonder, the ventayle also, That dede he sate vprighte. There was bataile harde and stronge ; Many a steede wente ther a-straye, And leyen at the grounde I-stonge, That resyn never aftyr that day,	524
9000 pagans were killed,	IX thousand of the payens pride That day were slayn,	532
and 8000 Romans.	And viij thousande of the Romaynes side, That in the feelde dede layne.	536
Lukafer destroyed eighteen Romans,	Lukafer, þat paynym proudȝ, Slough Romaynes eyztene, Of werr' moche sorowe he coude, His strokes were over alle sene.	540
he also slew Gyndard, a senator of Rome, [leaf 14] who had slain ten Saracens.	Gyndarde, a Senatoure of Rome, Had slayne Sarsenys teñ, Tille he met with the cursed gome, Lukifere slough him than.	544
Then came the Pope with a great guard and his banner before him.	Tho come the Pope with grete aray, His baner to-fore him wente. Ferumbras than gañ to assaye, If he myght that praye entente,	548
Ferumbras, sup- posing him to be the sovereign,	Supposynge in this though[t]e, Ther was the souerayne ; He spared him therfore right noght,	552

But bare him down̄ ther in þ^e playn̄.

Anoon̄ he sterte on him all ane

His Ventayle for to onlace,

And saugh his crown̄ newe shafe,

A-shamed thanne he was.

“Fye, preest, god gyfe the sorowe!

What doist thou armede in the feelde,

That sholdest saie thi matyns on morwe,

What doist thou with spere and shelde?

I hoped, thou hadiste beñ an Emperoure,

Or a Cheftayne of this Ooste here,

Or some worthy conqueroure.

Go home and kepe thy Qwer!

Shame it were to me certayne

To sle the in this bataile,

Therefore turne the home agayn!

The Pope was gladde *per*-of certayne,¹

He wente home to Rome that nyght

With Five thousande and no more,

XV thousande left in the feelde aplight,

Full grete sorowe was therfore.

NOwe telle we of the messenger,

That wente to Charlemayne,

Certyfyinge him by lettres dere,

Howe the Romaynes were slayne,

And howe the Contrey brente was

Vnto the Gate of Rome,

And howe the people song ‘alas,’

Tille socoure from him come.

“Who” *quod* Charles, that worthy kinge,

“The Sowdoñ and Ferumbras?

I nyl lette for no thinge,

Till I him oute of Cristendome chace.

Therefore Gy of Burgoyñ,

Mynne owen nevewe so trewe,

¹ *Read*: ‘without faile.’

556

burst open the
thick crowd and
threw him down
to the ground.

560

But seeing his
tonsure, he was
ashamed.

“Fie, priest,” he
said, “what doest
thou in the
battle-field?”

564

568

It would be a
shame for me to
slay thee.

Go home and
think of thy choir-
service!”

572

The Pope
retired with
5000 men,

15,000
being killed.

576

Charlemagne,
having learned
from the mes-
senger the great
disaster which
had befallen the
Romans,

580

584

[leaf 15]
said, he

would not
desist until he
had chased the
soudan and

588

Ferumbras out of
Christendom.

He gave 1000
pounds of francs
to his nephew
Guy of Burgundy,

Take a thausande pounde of Frankis fyne,
To wage wyth̄ the pepul newe.

and sent him off
with orders to
advance against
the soudan by
forced marches.

Take this with the nowe at this tyme,
And more I wole sende the,

592

Himself would
follow as soon as
possible.

Loke that thou spare no hors ne shelde,
But þat he dede be ;

And faste hye the thyderwarde,
For I drede thay haue grete nede,

596

And I shalle come aftirwarde
As faste, as I may me spede."

SPeke we of Sir Labaṅ
And let Charles and Gy be,
Howe he ordeyned for hem thaṅ
To Distroye Rome Citee.

600

Laban
reminded
Lukafer of his
vaunting promise
to bring him
Charlemagne and
his douzepeers,
in return for his
daughter
Floripas.

"Sir Lukafer', thou madiste thi boost

To conquer' the Romaynes
And to bringe me the Ooste
Of the xij peris and Charlemayne.

604

Vppoṅ a condicioṅ I graunte the
My doghter, dere Dame Floripas.
Wherefore, I aske nowe of the
To holde covenante in this cas."

608

Lukafer said, he
would do all he
had promised.

"That I saide" *quod* Lucafere,

"To Mahounde I make a vowe
To done al þat I hight the ther',
Ye and more than¹ for Florip love."

612

With 10,000 men
he attacked the
city on one side,

He ordeyned assaute anone in haste

the other being
assaulted by
Ferumbras.

With x thausande men and moo ;
And Ferumbras at that oper side faste
Assailed hem with grete woo.

616

The combat con-
tinues as long as
daylight lasts.

The saute endured al þat daye
From morowe, tille it was nyght,
To throwe and shete by euery waye,
While that hem endured the light.

620

At night they
retired to their
tents.

Tho wente thai home to thair' tentys,

¹ See the note.

- Tille it were on the morowe. 624
 Isres in his fals ententes
 Purposed treson and sorowe.
 He was chief Porter of the Towñ,
 By heritage and fee so he shulde be. 628
 He wente to the Sowdañ,
 For the riche Cite betraye wolde he,
 And saide "lorde, gife me grace
 For my goodes and for me, 632
 And I wole delyuere the this place
 To haue and holde for ever in fee.
 The keyes of this riche Cite
 I haue in my bandon." 636
 "That graunte I" *quod* Laban "the
 To be free withoute raunsoñ."
 Ferumbras made him yare,
 With xx^{ti} thousand meñ and moo, 640
 With this Isres for to fare,
 And to wynne the Cite soo.
 As sone as he entred was
 The chief Gate of alle, 644
 And alle his men in aras,¹
 He lete the Portcolys falle.
 He smote of the traitourus hede
 And saide "god gife him care ! 648
 Shal he never more ete brede,
 All traitours evel mot² thai fare !
 If he myght leve and reigne here,
 He wolde betraye me ; 652
 For go he west, south or North,
 Traitour shalle he never be."
 He dide lete bere his hede on a spere
 Through-out this faire Citee. 656
 'Treson, treson' thai cried there,
 Pite it was to here and see.

Isres, who possessed by inheritance the guard of the principal gate, [leaf 16] planned treason.

He repaired to the soudan and offered to betray the city on condition that his life and property should be spared.

The soudan promised it.

Ferumbras with 20,000 men went with Isres.

On entering the gate,

he caused the traitor's head to be struck off by the portcullis, and

to be carried on the point of a spear through the city. "Treason," cried the people within,

¹ *Read*: 'a ras,'

² *MS.* met.

	The people fled by every waye, Thai durst no-where a-bide.	660
and all streets were soon covered with dead men.	The hye wey ful of dede men laye, And eke by every lanys side.	
Ferumbras went to St. Peter's, seized the relics, the cross, the crown and the nails,	Ferumbras to Seinte Petris wente, And alle the Relekes he seased anooñ, The Crosse, the Crown, the Naitles bente ; He toke hem with him everychone. He dide dispoile al the Cite Both of tresoure and of goolde,	664 668
[leaf 17] burned the whole city,	And after that brente he Alle þat ever myght be toolde.	
and carried away all the treasures and the gold to Agremore, where the soudan went to stay. Three months and three days they spent there in great festivities, making offerings to their gods,	And alle the tresoure with hem þai bare To the Cite of Egremour'. Laban the Sowdoñ soiourned there ¹ Thre monþes and thre dayes more In myrth and Ioye and grete solas. And to his goddes offrynge he made, He and his sone Sir Ferumbras Here goddis of golde dide fade,	672 676
and burning frankincense in their honour.	Thai brente Frankeñsense, That smoked vp so stronge, The Fume in her presence, It lasted alle alonge. Thai blewe hornes of bras, Thai dronke beestes bloode. Milke and hony ther was, That was roial and goode. Serpentes in Oyle were fryed To serve þ ^e Sowdoñ with alle, "Antrarian Antrarian" thai lowde cryed That signyfiyd 'Ioye generalle.' Thus thai lived in Ioye and blis Two monþes or thre.	680 684
They drank the blood of beasts and milk, and ate honey		
and snakes fried in oil.	Lete we now be alle this,	688 692

¹ See the note.

And of Gye nowe speke we.

NOW speke we of Sir Gye

That toward Rome hied with his Oost.

696

Whaⁿ he approched there-to so ny³e,

When Sir Guy
drew near Rome,
finding the whole
city in flames,

That he myght se the cooste,

Alle on a flame þat Cite was,

That thre myle al abowte,

700

Ther durst no maⁿ, þat ther was,

Come ny³e the Cite for grete dowte.

That was a sory Cite than,

Sir Gye was in grete care,

704 he grieved much

Ther was nowhere a soryer maⁿ,

For sorowe he sighed ful sare,

And saide "welallas"¹ the while

"For we come ar to late,

708 that he had
arrived too late.

For by some treson or some gyle

Thai entred in at some Gate.

There is no more but for to abyde,

Tille Charles come, the kinge,

712 He resolved there
to wait for
Charlemagne

In this mede Vnder grene wode side,

[leaf 18]

To telle him of this tithinge,

Howe Laban hath the Cite brente

and then to tell
him, how Laban
had burnt the

And bore the Religes² a-waye,

716 the city, and had sent
the relics to
Agremore,

And howe he hath hem to Spayne sente

With Shippes of grete aray,

To Egremour' his chief Cite,

his principal town
in Spain.

Ther to live and ende ;

720

And manassith Charles and his baronye.

God gife hem evelle ende !"

Kinge Charles he forgate nought

To come to reskowe Rome,

724 King Charles
advanced to
rescue Rome with
his douzepeers

Alle his Do³ypers were I-sought,

Fulle sone to him thay come.

Thre hundred thousande of Sowdeoures

and 300,000
soldiers.

¹ *MS. is rubbed, but it looks more like welawai.*

² *Read: 'reliques.'*

	Kinge Charles with him dide lede, They were doughty in all stourys And worthy men of dede.	728
Roland led the vanguard,	Sir Roulande þat worthy knighte, He ladde the Fowarde,	732
Oliver the rear,	And Sir Olyuer', that was so wighte, Gouerned the Rerewarde.	
the king was	The Kinge himselfe and his Baronye, With Dukes And Erilles roialle,	736
with the main body.	Gouerned alle the medil partye. By <i>commaundement</i> generall	
The provisions	He ordeynede grete plente Of Flessh and Fissh, brede and wyne,	740
were conveyed by sea.	In shippes to saile by the see, To serven him ful wel and fyne.	
Guy seeing them come, went to	Sir Gye aspied his comynge, He knewe the baner of Fraunce,	744
meet the king, and told him the mischief done by the soudan,	He wente anoon ayen the kinge And tolde him of þat myschaunce, Howe that the cursed Sowdañ Hath brent Rome and bore the Relekis awaye, And how he hath slayñ alle and some, That he hath founde of Cristeñ faye.	748
who moreover had made a vow to seek Charles in France in order to afflict him with grief.	And more-over he made his a-vowe, To seke kinge Charles in Fraunce And do him wo ther I-nowe.	752
[leaf 19]	"God gif him moch myschaunce!"— "A" <i>quod</i> Charles "þat nedith noght,	
"He will find me near," said Charles, "and shall dearly pay for it.	He shal fynde me nere. By god, þat dere me boght, He shal by it ful dere. I shalle him never leve I-wis Withinne walle ner withoute,	756
Unless he consents to be baptized,	I swere by god and seinte Denys, Tille I have sought him oute ; And but if he will Baptised be	760

- And lefe his fals laye,
 Babyloyne shal he never see
 For alle his grete aray.
 Anoon to shippe every mañ
 With vitaille and with store,
 Euen towarde the proud Sawdañ
 With-outen any more.
 Wynde him blewe ful fayre and goode
 Into the Ryver of Gaze,
 Even over the salte flode
 And ouer the profounde rase.
 XXX legeeȝ from Egremour'
 By londe for south it is,
 And ther withoute any more
 To londe thai wente I-wis,
 And brente and slougheñ al þat thai fonde,
 And stroyed both Toure and towñ.
 Thai lefte no thinge on grounde,
 That thai ne bete it dowñ.
 Tithinggis were tolde to Laban,
 Howe Charles was I-come
 And slough bouth childe, wyfe, man
 And brente and stroyed alle and some
 With thre hundred thousand of Bacheleris,
 That were both stoute and gaye,
 And with him al his Dosyperis,
 Pepul of grete araye.
 "And but ye ordeyne remedy,
 He wole you brenne and slooñ,
 Youe and youre riche Baronye,
 He wole leve a-life neuere ooñ."
 Whan Laban herde these tidyingys,
 His herte woxe alle coolde
 And saide "this is a wonder thinge!
 Howe durste he be so boolde?
 Litill kennyth he what I may doo,
- 764
 he never shall see
 Babylon again."
- 768
 They all took
 ship without
 delay.
- 772
 Propitious winds
 drove them into
 the river Gase,
 where they
- 776
 landed, 30 miles
 from Agremore,
- 780
 and laid waste
 the country.
- 784
 Laban, hearing
 this news,
- 788
- 792
- 796
 [leaf 20]
 was astonished
 at Charles's
 presumption.

	He dredith me litil nowe.	800
	But certes he shalle, er' he goo, To Mahounde I make a vowe.	
He assembled all his barons,	Sir Lucafer' and Ferumbras To him dide he calle	804
	And Mavoñ and Sortebras And his Barons alle.	
and charged them to bring him alive that glutton that called himself king of France,	I charge you vppoñ youre legeaunce, That ye bringe me that gloton, That clepeth himselfe kinge of Fraunce, Hidere to my Paviloñ.	808
and to slay the remnant.	Kepe him a-live, the remenaunte sle The xij Peris ychooñ !	812
	I shalle tech him curtesye, I swere by god Mahounde."	
Ferumbras went forth with many Saracens.	Ferumbras anooñ than Arrayed him for to ride	816
	With proude Sarasyns many a man, That boldely durst a-bide.	
He meets with Roland.	Rowlande met with Ferumbras And gafe him such a stroke	820
	That al astonyed þerof he was, It made him lowe to stoupe.	
They deal each other heavy strokes.	Ferombras smote him agayne With myghte and mayn, with ire	824
	That he stenyed alle his brayne, Him thought, his eyeñ were alle on fyre.	
Oliver cuts off a quarter of Lukafer's shield.	With Lucafer' Oliver' mette, And hit him on the sheelde	828
	A stroke, that was right wel sette ; A quarter flye in the feelde.	
The combat lasted the whole day.	Thus thai hurteled to-gedere Alle the lefe longe daye,	832
	Nowe hider and nowe theder ; Mony an hors wente ther astraye.	
Well fought the twelve peers.	The Dosyperis thay foughten wele,	

- Duke Neymys and Oger', 836
 With goode swerdes of fyne stele
 And so dide Gye and Syr Bryer'.
 Ferumbras was euer a-bowte [leaf 21]
 To fyghte with Olyvere, 840 Ferumbras
 And Olyuer' with-oute dowte charges Oliver.
 Leyde on with goode chere.
 Kinge Charles saugh Ferumbras,
 To him fast he rode 844 King Charles,
 seeing this, rides
 on to Ferumbras,
 And it on the helme with his mace,
 That stroke sadlye abode. and strikes his
 helm with his
 heavy mace.
 Ferumbras was woode for woo,
 He myght for prees come him to 848 Ferumbras
 cannot approach
 him on account
 of the crowd.
 For no worldis thinge, that myght be tho.
 Kinge Charles anoon¹ Ioye oute-drowe,
 And with his owen honde
 XXX^{ti} Sarseynys ther he slowe, 852 Charlemagne
 with his sword
 Mounjoy slew 30
 Saracens.
 That laie dede vppone the sonde ;
 Many of hem therfore made joy Inowe.
 Sir Lucafere of Baldas,
 He presed to Charles sone, 856 Lukafer of
 Baldas,
 encountering
 Charles,
 And saide "Sir, with harde grace,
 What hastowe here to done ?
 I behight Laban to bringe the to him
 And the xij peris alle ; 860 told him that
 he had promised
 the soudan to
 bring him
 Charles and the
 douzepeers.
 Now shaltowe come from al thy kyn
 Into the Sowdans halle.
 Yelde the to me" he saide,
 "Thy life shalle I safe." 864
 A stroke on him than Charles layde ;
 He made the Paynym to rafe. Charles strikes
 him on his
 helmet,
 He smote him on the helme
 With mown-Ioye, his gode bronde. 868
 Ne hadde he be reskued than,
 He hade slayn him with his honde.

¹ A modern hand has written in the margin "Mount."

but Lukafer is
rescued by a
great throng.

Than came Balde3yn3 with thronge
To reskue there here lorde, 872
And nubens with hem amonge
And Turkes by one accorde.

Roland, drawing
Durendale,
cleared a space
around him and

Tho Roulande Durnedale oute-drowe
And made Romme¹ abowte. 876
XL of hem ther he slowe,
Tho were thai in grete dowte.
Roulande as fiers as a lion

hammered the
heads of the
Saracens.

With Durnedale² tho dinge 880
Vppon the Sarsyns crowne,
As harde as he myght flynge.

[leaf 22]

So do the other
peers,

Duke Neymys and Sir Olyuer',
Gy and Alloreynes of Loreyne, 884
And alle the noble xij Peris,
Oger' and Bryer' of Brytayne,
Thai foughten as feythfully in þat fight,
The feelde ful of dede men laye. 888

and 30,000
Saracens were
slain.

XXX^{ti} thousande, I you plight,
Of Sarsenys ther were slayñ.
Al thinge moste haue añ ende,

At night the
Pagans quit the
field.

The nyghte come on ful sone, 892
Every wighte retourned to wende ;
Ferumbras to his men gan gone

And saide "oure hornes blowe we,
This day haue we a ful ille afraye, 896
To saie the south and not to lye,
Oure goddis holpe vs not to daye,
What devel þat ever hem eilith.

This bataile was so sharpe in faye, 900
That many a man it wailyth.

Ferumbras vows,
never to desist

Shalle I never in herte be glade to daye,
Till I may preve my myghte
With Roulande, that proude ladde, 904
Or with Olyuer', that is so lighte,

¹ See the note. .

² Insert : 'gan.'

- That evel hath vs ladde ;
 And in Paris be crowned kinge
 In despite of hem alle, 908 unless he be
 I wole leve for no thinge crowned king at
 What so evere byfalle. Paris.
 Kinge Charles with grete honour'
 Went to his Pavilon ; 912 Charles went to
 Of the treyumphe he bare the flour' his pavilion and
 In dispite of Mahounde.
 Almyghty God and Seynte Denyse thanked God
 He thanked ful ofte sithe 916
 And oure lady Marie of Paris, and St. Mary of
 That made hem gladde and blith. France.
 He recomendide the olde Knightes,
 That þat daye hade the victorye, 920 He praised the
 And charged the yonge with al her myghtes elder knights for
 To haue hem in memorye ; having won the
 For worthynesse wole not be hadde, victory and
 But it be ofte soughte, 924 exhorted the
 Ner knighthode wole not ben hadde, young ones
 Tille it be dere boghte. [leaf 23]
 " Therefore ye knightes, yonge of age, 928
 Of oolde ye may now lere,
 Howe ye shalle both hurle and rage
 In felde with sheelde and spere.
 And take ensample of the xij Peris,
 Howe thai have proved her myght, 932 to take an
 And howe thai were both wight and fiers example by them.
 To wynnen honourys in righte.
 These hethen houndes we shal a-tame
 By God in magiste, 936
 Let us make myrth in goddis name
 And to souper nowe goo we."
 O Thow, rede Marȝ Armypotente,
 That in the trende baye hase made þy trone, 940
 That god arte of bataile and regent

Prayer addressed
 to the red Mars
 Armipotent,

	And rulist alle that alone, To whom I profre precious present, To the makande my moone With herte, body and alle myn entente, A crown of precious stoonnes, And howe to the I gyfe Withouten fraude or engyne, Vppon thy day to make offerynge, And so shal I ever, while þat I live, By righte þat longith to my laye, In worshiþe of thy reverence On thyn owen Tewesdaye With myrr ¹ , aloes and Frankensense, Vppon condicioñ that thou me graunte, The victorye of Crystyn Dogges, And that I may some ¹ hem adaunte And sle hem down as hogges, That have done me distruccioñ And grete disherytaunce And eke slayn my men with wronge. Mahounde gyfe hem myschaunce !”	944
to grant the Mahometans the victory over the Christians.		956
In the spring of the year	I N the semely sesou of the yere, Of softenesse of the sonne, I n the prymsauns of grene vere, Whan floures spryngyn and bygyrne, And alle the floures in the frith Freshly shews here kynde, Than it is semely therwyth, That manhode be in mynde ; For corage wole a man to kith, If he of menske haue mynde, And of loue to lystyn and lithe, And to seke honour for þat ende. For he was neuere gode werryour, That cowde not loue a-ryght ;	964
[leaf 24]		968
man ought to show his manhood		972
and to think of love.		976
For none can be a good warrior, unless he knows how to love.		

¹ Read : ‘sone.’

- For loue hath made many a conquerour¹
 And many a worthy knyghte.
 This worthy Sowdan, though he hepen wer',
 He was a worthy conquerour'; 980 The soudan was
a great
conqueror;
 Many a contrey with shelde and spere
 He conquerede wyth grete honoure.
 And his worthy sone Ferumbras,
 That kinge was of Alisaundr', 984 Ferumbras and
Lukafer wrought
 And Lucafer' of Baldas,
 That cruel kinge of Cassaundr',
 That wroughten wonders with here honde
 With myghte and mayne for to fyghte, 988 wonders with
their hands.
 And over-ride mony a manly londe,
 As men of Armes hardy and wighte.
 The Sowdan seyinge this myschief,
 How Charles hade him a-greved, 992
 That grevaunce was him no thinge lese,¹
 He was ful sore ameved.
 He sente oute his bassatoures
 To Realmes, provynces ferr' and ner', 996 The soudan sent
for his vassals,
 To Townes, Citeis, Castels and Tours,
 To come to him ther' he were,
 To Inde Maior and to Assye,
 To Ascoloyne, Venys, Frige and Ethiope, 1000
 To Nubye, Turkye and Barbarye,
 To Macedoine, Bulgar' and to Europe.
 Alle these people was gadred to Agremore,
 Thre hundred thousand of Sarsyns felle, 1004 and assembled
more than 300,000
Saracens
at Agremore.
 Some bloo, some yolowe, some blake as more,
 Some horrible and stronge as devel of helle.
 He made hem drinke Wilde beestes bloode, [leaf 25]
 Of Tigre, Antilope and of Camalyon, 1008
 As is here vse to egre here mode,
 Whan pai in werre to battayle goon.
 He saide to hem "my frendes der',
 As my trust is alle in you, 1012 He addressed
them in order

¹ *Read*: 'lefe.'

to increase their ardour,	On these Frenche dogges, that bene here, Ye moste avenge me nowe. Thai have done me vilanye, Mikille of my people have thay slayn.	1016
ordered a solemn sacrifice to his gods,	And yet more-over thay manace me And drive me to my contrey agayn ; Wherefore I wole at the bygynnynge To Mahounde and to my goddis alle Make a solempne offerynge ; The better shall it vs byfalle. The laste tyme thai were wrothe, We hade not done oure dute.	1020 1024
	Therefore to saye the southe" There were many hornys blowe, The preestes senden thikke I-nowe Goolde, and silver thikke thai throwe, With noyse and crye thai beestes slowe, And thought to spede wel I-nowe ; And every man his vowe he made To venge the Sowdan of his tene.	1028 1032
and charged Ferumbras	Here goddis of golde thai wax alle fade, The smoke so grete was hem bitwene. Whan alle was done, the Sowdan than Charged Ferumbras redy to be On the morowe, ere day began, To ride oute of pat Cite	1036
to march with 30,000 of his people	With xxx ^{ti} thousande of Assiens, Frigys, Paens and Ascoloynes, Turkis, Indeis and Venysyens, Barbarens, Ethiopes and Macidoynes,	1040
against the Christian King, whom he wished to teach courtesy,	" Bring him to me, that proude kinge ; I shal him teche curtesye, Loke that thou leve for nothinge To sle alle his other mayne, Safe Rouland and Olyuere, That bene of grete renowne,	1044 1048
[leaf 26] and to slay all his men except Roland and Olive ,		

If thai wole reneye her' goddis ther'
And leven on myghty Mahounde."

FErumbras with grete araye
Rode forthe, Mahounde him spede,
Tille he came nyze ther' Charles lay
By syde in a grene mede.

In a woode he buskede his men
Prively that same tyde,

And with his felowes noon but ten
To kinge Charles he gan ride
And said "sir' kinge, that Arte so kene,
Upon trwes I come to speke with the,

If thou be curteis, as I wene,
Thou wolte graunte a bone to me,

That I mighte fight vppon this grene,
With Rouland, Olyvere and Gye,
Duke Neymes and Oger' I mene,
Ye and Duke Richarde of Normandye,

With al sex attones to fight.

My body I profr' here to the
And requyre the, kinge, thou do me right,
As thou art gentille Lord and fre ;

And if I may conquere hem in fere,
To lede them home to my Faderis halle ;
And if thai me, I graunte the here,
To be thy man, body and alle.

The kinge Answered with wordis mylde
And saide " felowe, þat nedith nought,
I shalle fynde of myn a Childe,

That shal the fynde that thou hast sought."

The kinge lete calle Sir Roulande
And saide " thou most with this man fight,
To take this bataile here on honde,
Ther-to God gyfe the grace and myghte ! "

Roulande answered with woordis boolde
And saide " Sir, have me excused ! "

if they would
renounce their
gods.

Ferumbras led
out his troops ;

until arriving
near Charles's
camp, he ordered

them
to halt in a wood,

and advanced
with only ten of
his men to the
camp of
Charlemagne,

and offered him
to fight at once
against
Roland, Oliver,
Guy, Duke
Naymes, Ogier
the Dane, and
Richard of
Normandy.

If he should
conquer them, he
would lead them
away to his
father's hall ;
if he should be
conquered,
he would be his
man.

The king sent
for Roland and
ordered him to
undertake the
combat.

Roland refuses,

	He saide, certeynly he ne wolde ; The bataile vtterly he refused.	
because Charles had praised the [leaf 27] old knights.	" The laste day ye prised faste The oolde knightes of her' worthynes. Let hem goon forth, I haue no haste, Thai may goo shewen her' prowes." For that worde the kinge was wrothe And smote him on the mouthe on hye, The bloode at his nose oute-goth, And saide " traitour, thou shalt a-bye." " A-bye " quod Roulande " wole I noughte, And traitour was I neuer none, By þat lord, þat me dere hath bought ! " And braide oute Durnedale þer' anone. Ho wolde haue smyten the kinge ther', Ne hadde the barons ronne bytwene ; The kinge with-drowe him for fer' And passed home as it myght beste bene. The Barons made hem at one With grete prayer' and instaunce, As every wrath moste over-gone, Of the more myschiefe to make voydaunce.	1088
" May they show their valour now." Charles, vexed, smites Roland on the mouth, so that the blood springs from his nose, and he calls him a traitor.		1092
Roland draws his sword,		1096
but the other barons separate them		1100
and try to con- ciliate them.		1104
Meanwhile Oliver, who, being sorely wounded, kept his bed, on hearing of this dispute, had armed him- self and went to Charles.	Olyuere herde telle of this, That in his bedde laye seke sore. He armede him ful sone I-wisse, And to the kinge he wente withoute more And saide " Sir Kinge, a bone graunte me For alle the servyse, that I haue done, To fight with þat kinge so free To morue day, ere it be none." Charles answered to Olyuer :	1108
He reminds him of his long services, and demands the battle.		1112
Charles remon- strates with him.	" Thou arte seke and woundede sore, And thou also my cosyñ dere, Therfore speke thereof no more."— " Sir Kinge " he saide " I am alle hoole, I aske you this bone in goddis name."	1116
But Oliver insists.		1120

“Certes” he saide “I holde the a fole,
But I praye, god sheelde the fro shame.”

Forth he rideth in that Forest,

Tille he gan Ferumbras see,

Where he was light and toke his rest,

His stede renewed til a grene tre.

“Sir” he saide “reste thou wele !

Kinge Charles sente me hidur’.

If thou be curteys knighte and lele,

Rise vp and let vs fight to-geder.”

Ferumbras sate stille and lough,

Him liste not to rise oute of the place.

“My felowe” quod he “what arte thou ?

Telle me thy name for goddis grace.”

“Sir” he saide “Generyse,

A yonge knighte late dobbet newe.”

“By Mahounde” quod he “thou arte not wyse,

For thy comyng shaltowe sore rewe.

I holde Charles but a foole

To sende the hider’ to me,

I shall the lerne a newe scole,

If thoue so hardy to fighte be.

I wende, he wolde haue sende Roulande,

Olyuer’ and iij mo Dosypers,

That hade bene myghty men of honde

Bataile to a-bide stronge and fiers.

With the me liste no playe begynne,

Ride agayn and saye him soo !

Of the may I no worshype wyne,

Though I slough the and such V mo.”

“Howe longe” quod Olyuer’ “wiltowe plete ?

Take thyñ armes and come to me,

And prove pat thou saiest in dede,

For boost thou blowest, and penkes¹ me.”

Whan Ferumbras herde him speke so wel,

1124 Oliver rides to the forest,
and finds
Ferumbras
alighted under a
tree, to a branch
of which his
steed was tied.

1128 “Arise,” he said,
“I am come to
fight with thee.”
[leaf 28]

1132 Ferumbras,
without moving,
demands his
name.

1136 “I am Generys,”
says Oliver, “a
young knight
lately dubbed.”

1140 Ferumbras
observes,
“Charles is a
fool to send thee.

1144

1148 Go and tell him to
send me Roland
and Oliver, and
such four other
doucepeers.
For little honour
were it to me to
fight with thee.”
1152 “Spare thy
words,” says
Oliver, “and take
thy arms.”

¹ *Read*: ‘as thenketh.’

- Ferumbras is
wrath and seizes
his helmet,
- He caught his helme in grete Ire,
That wroght was of goode fyne stele
With Perlis pight, Rubeis and Saphire.
- 1156
- which Oliver
assists him to
lace.
- Olyuer' halpe him it to onlase ;
Gilte it was alle abowte.
- 1160
- Ferumbras
thanks him,
courteously
bowing to him.
They mount their
steeds,
- Ferumbras panked him of his grace
And curteisly to him gan lowte.
Thai worthed vp oñ here stedes,
To Iuste thai made hem preest,
Of Armes to shewe her' myghty dedis
Thai layden here speres in a-reeste,
To-geder thai ronneñ as fire of thonder',
That both here Launces to-braste.
- 1164
- rush together
like fire of
[leaf 29]
thunder, and
have their lances
broken.
- That they seteñ, it was grete wonder ;
So harde it was, þat thay gan threste.
Tho droweñ thai oute here swordes kene
And smyten to-geder by one assente.
- 1168
- They draw their
swords.
- There thai hitten, it was wele sene ;
To sle eche other was here entente.
- 1172
- Ferumbras smites
Oliver on his
helmet
- Syr Ferumbras smote Olyuer'
Vppoñ the helme righte on hye
With his swerde of metel cler',
That the fyre he made oute-flye.
- 1176
- so that the
fire flies.
Oliver strikes at
the head of
Ferumbras,
- Olyuer' him hitte agayñ vpoñ the hede
 ¹ the hede than fulle sore,
- 1180
- breaks away the
circle of his
helmet,
- He carfe awaye with myght and mayne
The cerele, that sate vppoñ his crown.
- and the sword
glancing off down
his back, he
- The stroke glode down by his bake,
The Arson he smot ther awaye
- 1184
- cuts off two
bottles of balm,
- And the botelles of bawme withoute lake,
That uppone the grene ther thai laye,
That were trussed by-hynde him faste.
Tho Ferumbras was full woo ;
Olyuer' light adown in haste,
The botellis he seased both two,
- 1188

¹ Blank in MS. See the note.

- He threwe hem into the River than
 As fer¹ as he myghte throwe. 1192 which he throws
into the river.
- “Alas” *quod* Ferumbras “what doistowe,¹ manne?
 Thou art wode, as I trowe.
 Thai were worth an C m^t pounde
 To a man, þat were wounded sore. 1196 Ferumbras tells
him that they
were invaluable
to a wounded
man, and that he
- Ther was no *preciosour* thinge vppoñ grounde,
 That myghte helpe a man more.
 Thou shalt aby by Mahounde,
 That is a man of myghtes moost. 1200
- I shall breke both bake and crown
 And sle the, ther thou goist.”
 Tho Olyuer² worth vp agayn,
 His swerde he hade oute I-drawe. 1204 should atone
for their loss with
his life.
- Ferumbras him smote with mayne
 And mente to haue him slawe.
 He smote as doth the dinte of pondir;
 It glased down by his sheelde 1208 He strikes at
Oliver, who
wards off the
blow with his
shield, but his
steed is killed
under him.
- And carfe his stedes neke a-sonder,
 That dede he fille in the felde.
 Wightly Olyuer³ vp-sterte
 As Bacheler, doughti of dede, 1212 Oliver quickly
starts up and
tries to kill his
adversary's horse,
- With swerde in honde him for to hirte
 Or Ferumbras goode stede.
 That Ferumbras aspied welle,
 He rode a-waye than ful faste 1216 but Ferumbras
rides off
and ties it to a
hazel.
- And tiede him to a grene hasel,
 And come ayen to him in haste
 And saide “nowe yelde the to me!
 Thou maiste not longe endure; 1220 “Yield thyself to
me,” says
Ferumbras;
- And leve on Mahounde, þat is so der²,
 And thy life I shalle the ensure.³
 Thou shalt be a Duke in my contr³,
 And men haue at thyñ oweñ wille. 1224 “believe on
Mahound, and I
will
make thee a
duke in my
country
and give thee
my sister.”
- To my Sustir shaltowe wedded be,

¹ *MS.* deistowe.

² *Read:* ‘free.’

³ *MS.* ensuce.

- It were pite the for to spille !”
 “ Better ” *quod* Olyuer’ “ shul we dele,
 By God that is in magiste, 1228
 And of my strokes shaltow more fele,
 Er I to the shalle yelde me.”
 Thai smeten togeder with egre mode,
 And nathir of othire dradde ; 1232
 Thai persed her’ hauberkes, that were so goode,
 Tille both thayr bodyes bladde.
 Thay foughten soo longe, þat by assente
 Thai drewe hem a litil bysyde, 1236
 A litil while thaym to avente,
 And refresshed hem at þat tyde.
 “ Generis ” *quod* Ferumbras,
 “ As thou arte here gentil knyghte, 1240
 Telle me nowe here in this place
 Of thy kyñ and what thou hight ;
 Me thenkith by the now evermore,
 Thou shuldist be one of the xij peris, 1244
 That maiste fighte with me so sore,
 And arte so stronge, worthy and fiers.”
 Olyuere answered to hym agayn :
 “ For fer’ I leve it not ontoolde, 1248
 My name is Olyuere certayn,
 Cousyn to kynge Charles the boolde,
 To whome I shalle the sende
 Qwikke or dede this same daye, 1252
 By conqueste here in this feelde,
 And make the to renye thy laye.”
 “ O ” *quod* Ferumbras than to Olyuer’,
 “ Welcome thou arte in-to this place, 1256
 I have desyrede many a yere
 To gyfe the harde grace.
 Thou slough myñ uncle Sir Persagyne,
 The doughty kinge of Italye, 1260
 The worthyeste kinge þat lyued of men,
- “ Ere I yield to thee,” answered Oliver, “ thou shalt feel my strokes.”
 They fight for a considerable time
 the blood ran from both their bodies. By mutual consent they stop to take breath.
 Ferumbras asks Oliver again his name and kin.
 “ Thou must be one of the douze-peers, as thou fightest so well.”
 “ I am Oliver, cousin to Charlemagne.” [leaf 31]
 “ Thou art welcome here,” says Ferumbras ;
 “ thou slewest my uncle,

- By Mahounde, thou shalt abyë !"
 Tho thai dongen faste to-geder'
 While the longe day endured,
 Nowe hither' and nowe thider' ;
 Fro strokes wyth sheeldes here bodies pai couered.
 And at the laste Olyuer' smote him so
 Vppon the helme, þat was of stele,
 That his swerde brake in two.
 Tho wepeñ had he nevere a dele.
 Who was woo but Olyuere than ?
 He saugh noone other remedy.
 He saide "sir', as thou arte gentile man,
 On me nowe here haue mercy.
 It were grete shame I-wis,
 And honour' were it noon,
 To sle a man wepenles ;
 That shame wolde never' goon."
 "Nay traitour, thou getiste noon.
 Hade I here an hundred and moo !
 Knele down and yelde the here anoon,
 And eles here I woole the sloo."
 Olyuer' saugh, it wolde not be,
 To truste to moch in his grace.
 He ranne to the stede, þat stode by the tre,
 A swerde he raught in þat place,
 That was trussed on Ferumbras stede,
 Of fyne stele goode and stronge.
 He thought he quyte¹ Ferumbras his mede.
 Almoost hadde he abyde to longe ;
 For in turnynge Ferumbras him smote,
 That stroke he myghte welle fele,
 It come on hym so hevy and hoothe,
 That down it made hym to knele.
 Tho was Olyuer' sore ashamede
 And saide "thou cursed Sarasyne,
- now thou shalt
pay the
penalty !"
- 1264 The fight
continued the
whole day.
- At last Oliver,
smiting
Ferumbras upon
the helmet, has
his sword
broken.
- 1268
- 1272
- 1276
- 1280
- 1284
- He ran to the
steed at the tree
and seized a
sword that was
hanging there ;
- 1288
- [leaf 32]
but in turning on
Ferumbras he
received a blow
- 1292
- that made him
kneel down.
- 1296

¹ See the note.

	Thy proude pride shall be atamed, By God and by seinte Qwyntyne. Thou hast stole on me that dynte, I shall quyte the thyñ hire."	1300
But Oliver returns him fearful stroke.	A stroke than Olyuer' him lente, That hym thought his eyeñ wer' on fir'.	
Charles, seeing Oliver on his knees,	Kinge Charles in his paviloñ was And loked towarde þat fyghte	1304
	And saugh, howe fiers Ferumbras Made Olyuere knele downñ right. Wo was him tho in his herte ;	
prayed to Christ	To Ihesu Criste he made his mone ;	1308
	It was a sight of peynes smerte, That Olyuere kneled so sone :	
	"O Lord, God in Trinite, That of myghtis thou arte moost,	1312
	By vertue of thy maieste That alle knoweste and woste,	
	Lete not this hethen man Thy seruaunte ouercome in fyght,	1316
	That on the bileve ne kan, Ihesu, Lorde, for thy myghte!	
that he might grant the victory over the Pagan.	But graunte thy man the victorie, And the Paynymñ skomfited to be,	1320
	As thou arte Almyghty God of glorye ! Nowe mekely, Lorde, I pray to the."	
An angel announces him,	To Charles anoone an Aungel came And broght him tidingges sone,	1324
that his prayer was heard.	That God had herde his praier' thañ And graunte him his bone.	
Charles thanks God.	Tho Charles thanked God aboue ¹ With herte and thought, worde and dede,	1328
	And saide "blessed be thou, lorde almyghty, ¹ That helpiste thy seruaunte in nede."	
[leaf 33]	These Champions to-gedir thai gone	

¹—¹ See the note.

- With strokes grete and eke sure,
 Eche of hem donge othir oñ,
 Alle the while thai myghte endur'.
 Ferumbras brake his swerde
 On Olyueris helme on hye.
 Tho wexe he ful sore a-ferde ;
 He ranne for an othir redyly
 And saide " Olyuere, yelde the to me
 And leue thy Cristeñ laye,
 Thou shalte have alle¹ my kingdome free
 And alle aftir my daye."
 " Fye, Saresyne " *quod* Olyuere thañ,
 " Trowest thou, that I were wode,
 To forsake him, þat made me mañ
 And boght me with his hert blode."
 He raught a stroke to Ferumbras,
 On his helme it gan down glyde,
 It brast his hawberke at þat ras
 And carfe hym throughe-oute his syde,
 His bare guttis men myght see ;
 The blode faste down ranne.
 " Hoo, Olyvere, I yelde me to the,
 And here I become thy man.
 I am so hurte, I may not stonde,
 I put me alle in thy grace.
 My goddis ben false by water and londe,
 I reneye hem alle here in this place,²
 Baptised nowe wole I be.
 To Ihesu Crist I wole me take,
 That Charles the kinge shal sene,³
 And alle my goddes for-sake.
 Take myn hawberke and do it on the,
 Thou shalte haue full grete nede.
- 1332 They begin again.
- 1336 Ferumbras breaks his sword on Oliver's helmet.
- 1340 He runs for another and asks Oliver to surrender.
- 1344
- 1348 But Oliver aims at Ferumbras a blow which cuts his hauberk, so
- 1352 that his bowels are laid bare.
- 1356 Ferumbras implores his mercy, and
- 1360 consents to be christened, his gods having proved false.
- 1364 He requested him to take his hauberk, to

¹ *Probably an error for 'half.'*² *In the margin the Scribe adds :—'The merci Ladi helpe.'*³ *See the note.*

- X thousande Saresyns waiten vppon me,
 fetch his horse, And therfore go take my stede.
 Lay me to-fore the, I the praye,
 and to carry him And lede me to thy tente. 1368
 to his own tent.
 [leaf 34] Hye the faste forth in thy way,
 That the Saresyns the not hente."
 A-noon it was done, as he ordeynede,
 And faste forth thai ryden.¹ 1372
- But the Saracens, The Saresyns anone assembled,
 who lay concealed For to haue with hem foghten.
 in the wood, rush Ferumbras saugh the feelde thore
 out. Of Sarsynes fully filled ; 1376
- Oliver, being Of Olyvere dradde he ful sore,
 surrounded, sets That Saresyns shulde him haue killed.
 He praide, that he wolde let him down
 " Vndir yonde Olyfe tree, 1380
 For if ye cast me down here, with hors shoon²
 Alle to-treden shalle I be."
- down Ferumbras He priked forth and layde him thar,²
 under an olive- Out of the horses trase, 1384
 tree, and defends himself
 with his sword, And with his swerde by-gan him wer,
 For amonge hem alle he was.
 A Saresyn smote him with a spere,
 That it brake on pecis thre ; 1388
 His hauberke myght he not der',
 So stronge and welle I-wroght was he.
- dealing the He hit pat Saresyns with his swerde
 Saracens many a Through the helme in-to the brayne. 1392
 hard blow.
 He made an other as sore aferde,
 He smote of his Arme with mayne.
- Then Roland rushed into the
 throng of the And made way him a-bowte. 1396
 enemy and slew many ;
 He slowe hem down in the vale,
 Of him hade thai grete dowte.
 The prees of Saresyns was so stronge

¹ *Read* : ' soghten.'²—² *See the note.*

A-boute Roulande that tyde.	1400	
Thai sloughen his horsys with thronge,		his horse being
And dartis throwen on every syde.		killed by arrows
Whan Roulande was on his Fete,		and darts,
Thaen was he woo with alle.	1404	he fights on foot,
Many of hem he felte yete		
And dede to grounde made hem falle.		
At the last his swerde brake,		but his sword
Thaen hadde he wepyen noon,	1408	breaking,
As he smote a Saresyns bake		[leaf 35]
A-sundre down to the Arson.		
Tho was he caught, he myght not flee,		he is taken
His hondes thai bounden faste	1412	
And lad him forth to here Cite,		and led away.
And in depe prison they hem caste.		
Olyuer sawe, howe he was ladde,		
A sorye man thaen was he ;	1416	
Him hadde leuer to haue bene dede		
Than suffren that myschief to be.		
Smertly aftire he pursued tho,		Oliver rides
To reskue his dere brother.	1420	to rescue him,
The prees was so grete, he myghte not so,		
It myghte be no othir,		
Be he was cowpe ¹ by verr ¹ force		
With lx of Astopartes. ²	1424	
Thai hurte him foule and slough his hors		but his horse
With gaulyokes and wyth dartis.		being also killed,
Yet on foote, ere he were foolde,		
He slough of hem fiftene.	1428	
He was not slayn, as god wolde,		
But taken and bounded ³ with tene.		he is overpowered
Tho were taken to Lucafer ¹ ,		and bound.
The proude kinge of Baldas,	1432	Both were
Both Roulande and Olyuer ¹ .		conducted to
		Lukafer of
		Baldas.

¹ Read: 'caughte.'

² Ascopartes.

³ Miswritten for 'bounden.'

	Gladde was he of that cas.	
	Kinge Charles was in herte woo,	
Charles sees them, and calls for a rescue.	When he saughe his newewes so ladde, He cried to the Frenshmeñ tho :	1436
	“ Reskue we these knyghtes at nede.”	
Many enemies were slain,	The kyng himselfe slough many one, So dede the Barons bolde.	1440
but the Saracens had fled with their prisoners, and Charles is obliged to turn back.	It wolde not bene, thai were agoñ, Magre who so wolde.	
Under a holm tree they find Ferumbras,	The Saresyns drewe hem to here Cite, Kinge Charles turned agayne.	1444
	He saugh under an holme tre, Where a knight him semed lay slayñ. Thederward he rode with swerde in honde.	
	Tho he saugh, he was alyve ; He lay walowyng vppon the sonde	1448
[leaf 36]	With bloody woundes fyve. “ What arte thou ? ” quod Charlemayne, “ Who hath the hurte so sore ? ”	1452
	“ I am Ferumbras ” he saide certayñ, “ That am of hethen lore.”	
	“ O fals Saresyn ” quod the kinge, “ Thou shalte have sorowe astylete ;	1456
whom he is going to put to death.	By the I haue lost my two Cosynes, Thyn hede shalle I of-smyte.”	
	“ O gentil kinge ” quod Ferumbrase, “ Olyuere my maister me hight	1460
But on his requesting to be baptized,	To be Baptised by goddis grace, And to dyeñ a Cristen knyghte.	
	Honur were it noon to the A discourfite man to slo,	1464
	That is conuerted and Baptized wolde be And thy man bycomeñ also.”	
Charles took pity with him,	The kinge hade pite of him thanñ, He toke him to his grace	1468
	And assyned anoon a man	

- To lede him to his place.
 He sende to him his surgyne
 To hele his woundes wyde. 1472
 He ordeyned to him such medycyn,
 That sone myght he go and ryde.
 The kinge commaunded bishope Turpyñ
 To make a fonte redye, 1476
 To Baptise Ferumbras *perin*
 In the name of god Almygh̃tye.
 He was Cristened in þat welles,
 Floreyne the kinge alle him calle, 1480
 He forsoke the foule feende of helle
 And his fals goddis alle.
 Nought for thañ Ferumbras
 Alle his life cleped was he, 1484
 And aftirwarde in somme place,
 Floreyne of Rome Cite.
 God for him many myracles shewed,
 So holy a man he by-came, 1488
 That witnessith both lerned and lewde,
 The fame of him so ranne.
NOwe for to telle of Roulande
 And of Olyuere, that worthy was,¹ 1492
 Howe thai were brought to þ^e Sowdañ
 By the kinge of Boldas.
 The Sowdañ hem sore affrayned,
 What þat here names were. 1496
 Rouland saide and nought alayned :
 “Syr Roulande and sire Olyuere,
 Nevewes to Kinge Charles of Fraunce,
 That worthy kinge and Emperoure, 1500
 That nowe are takyn by myschaunce
 To be prisoneres here in thy toure.”
 “A, Olyuer, arte thou here ?
 That haste my sone distroyede, 1504

led him to his
tent, and ordered
a surgeon to
attend him.

He soon
recovered,

and bishop Turpin
baptised him,
by the name of
Floreyne.

But he continued
to be called
Ferumbras all his
life.
Afterwards he
was known as
Floreyne of Rome

on account of his
holiness.

Roland and
Oliver being
brought to the
Soudan, Laban
enquires their
names.

They confess
their names.

¹ ‘was.’

- And Rouland that arte his fere,
That so ofte me hath anoyed.
To Mahounde I make a vowe here,
That to morue, ere I do ete, 1508
Ye shulle be slayn both qwik in fere,
And lives shalle ye bothe lete."
Tho saide maide Florepas :
- But Floripas
advises him to
detain them
as hostages, and
" My fader so dereworth and der', 1512
Ye shulle be avysed of this cas,
How and in what manere
My brothir, þat is to prison take,
May be delyuered by hem nowe, 1516
By cause of these two knightes sake,
That bene in warde here with you.
Wherefore I counsaile you, my fader dere,
- to remember his
son Ferumbras,
To have mynde of Sir Ferumbras. 1520
Pute hem in youre prison here,
Tille ye haue better space.
- for whom they
might be
exchanged.
So that ye haue my brother agayn
For hem, þat ye haue here ; 1524
And certeyn elles wole he be slayn,
That is to you so lefe and dere."
" A, Floripp, I-blessed thou bee,
- The Soudan finds
her counsel good,
Thy counsaile is goode at nede, 1528
I wolde not leue my sone so free,
So Mahounde moost me spede,
[leaf 38] For al the Realme of hethen Spayne,
That is so brode and large. 1532
- and orders his
gaoler Bretomayn
to imprison
them,
Sone clepe forth my gaylour Bretomayne,
That he of hem hadde his charge,
" Caste hem in your prison depe,
- but to leave them
without food.
Mete and drinke gyfe hem none, 1536
Chayne hem faste, þat thay not slepe ;
For here goode daies bene a-gone."
Tho were thay cast in prison depe¹ ;

¹ *Read* : 'dirke.'

- Every tyde the see came inne.
 Thay myght not see, so was it myrke,
 The watir wente to her chynne.
 The salte watir hem greved sore,
 Here woundis sore did smerte.
 Hungir and thurste greved heme yet more,
 It wente yet more nere here herte.
 Who maye live withoute mete ?
 vj dayes hadde thay right none,
 Ner drinke that thay myght gete,
 Bute loked vppon the harde stone.
 So on a daye, as God it wolde,
 Floripas to hir garden wente,
 To geder Floures in morne colde.
 Here maydyns from hir she sente,
 For she herde grete lamentaciõ
 In the Prison, that was ther nye ;
 She supposed by ymagynaciõ,
 That it was the prisoners sory.
 She wente her' nerr' to here more,
 Thay wailed for defaute of mete.
 She rued on hem anoon ful sore,
 She thought, how she myght hem beste it gete.
 She spake to her Maistras Maragounde,
 Howe she wolde the prisoneres fede.
 The deuelle of helle hir confounde,
 She wolde not assente to þat dede,
 But saide " Damesel, thou arte woode,
 Thy Fadir did vs alle defende,
 Both mete and drinke and othere goode
 That no man shulde hem thider sende."
 Floripe by-thought hir on a gyle
 And cleped Maragounde anoon right,
 To the wyndowe to come a while
 And se ther a wonder syght :
- 1540 At high tide the sea filled their deep cells.
- 1544 They suffered much from the salt water, from their wounds, and from hunger.
- 1548 On the sixth day,
- 1552 Floripas, who was gathering flowers in her garden,
- 1556 heard them lament.
- 1560 Moved to compassion,
- 1564 she asks her governess Maragound to help her in getting food for the prisoners.
- 1568 Maragound refuses, and reminds Floripas of her father's command.
- [leaf 39]
- 1572 Floripas, thinking of a trick, called to her governess to come to a window and
- " Loke oute " she saide " and see a ferr'

see the porpoises
sporting beneath.
Maragound
looking out, is
pushed into the
flood.

The Porpais pley as thay were wode." 1576

Maragounde lokede oute, Floripe come ner'

And shofed hire oute in to the flode.

"Go there" she saide "the devel the spede !

My counsail shaltowe never biwry. 1580

Who so wole not helpe a mañ at nede,

On evel deth mote he dye !"

She toke with hire maidyns two,

Floripas asks
Bretomayn to let
her see the
prisoners.

To Britomayne she wente hir waye 1584

And saide to him, she moste go

To viseteñ the prisoneris that daye,

And saide "sir, for alle loues,

Lete me thy prisoneres seeñ. 1588

I wole the gife both̃ goolde and gloues,

And counsail shalle it beeñ."

Brytomayne that Iaylor kene

Answered to hir sone agayne 1592

And saide "Damesel, so mote I theñ,

Thañ were I worthy to be slayñ.

Hath not youre Fader charged me,

To kepe hem from̃ every wyght? 1596

And yet ye wole these traytours see?

The gaoler
threatened
to complain to
her father,

I wole goo telle him Anooñ right."

He gan to turne him anone for to go,

To make a playnte on Floripas. 1600

but Floripas,

She sued him as faste as she myghte go,

For to gif him harde grace.

having seized his
key-clog,

With the keye cloge, þat she caught̃,

With̃ goode wille she maute¹ than, 1604

dashed out his
brains.

Such a stroke she hym ther' raught,

The brayne sterte oute of his hede þañ.

She then went to
tell her father,
[leaf 40]

To hire Fader forth she goth̃

And saide "Sire, I telle you here, 1608

she had surprised
the gaoler feeding
the prisoners and

I saugh̃ a sight, that was me loth̃,

Howe the fals Iailour fedde your prisoner',

¹ Read: 'mente.'

- And how the covenante made was,
 Whan thai shulde delyuered be ; 1612 promising to deliver them ;
 Wherefore I slough him with a mace.
 Dere Fadir, forgif it me ! " wherefore she had slain him.
- " My doghtir dere, that arte so free,¹
 The warde of hem now gif I the. 1616 The Soudan gives the prisoners into her guard.
 Loke, here sorowe be evere newe,
 Tille that Ferumbras delyuered be."
 She thanked her Fadere fele sithe
 And toke her maydyns, and forth she goth,
 To the prisone she hyed hire swyth. 1620 She now proceeded to the prison,
 The prison dore vp she dothe
 And saide " sires, what be ye,
 That make here this ruly moone ? 1624
 What yow lakkith, tellyth me ;
 For we be here nowe alle alone."
 Tho spake Roulande with hevy chere
 To Floripe, that was bothe gente and fre, 1628
 And saide " lo, we two caytyfes here
 For defaute of mete dede moste be.
 vj dayes be comyn and goon,
 Sith we were loked in prison here, 1632
 That mete nor drinke hade we noon
 To comforte with oure hevy cher'.
 But wolde god of myghtes moost,
 The Sowdon wolde let vs oute goon, 1636
 We to fight with alle his Ooste,
 To be slayn in feelde anoon.
 To murthir men for defaute of mete,
 It is grete shame till a kinge ; 1640
 For every man most nedes ete,
 Or ellis may he do no thinge."
 Tho saide Floripe with wordes mylde,
 " I wolde fayne, ye were now here, 1644 and promised to protect them from any harm.
 From harme skath² I wole you shelde,

Read: 'trew.'² *Read:* 'harme & skathe.'

- And gife you mete with right gode cher'."
- She let down a rope,
[leaf 41] A rope to hem she lete down̄ gooñ,
That aboven̄ was teyde faste. 1648
- and drew up both, She and hir maydyns drewe per vppoñ,
Tille vp thay hadde hem at the last.
- and led them to her apartments. She led hem into here chambir dere,
That arrayed for hem was right wele, 1652
Both Roulande and Olyvere,
- There they ate, And gafe heñ there a right gode mele.
And whan thay hadde eteñ alle her fille,
- took a bath, A bath̄ for hem was redy there, 1656
Ther-to thay went ful fayre and stille,
- and went to bed. And aftyr to bedde with right gode cher'.
Now Floripas chamber is here prisone,
- The Soudan knew nothing of his prisoners being in Floripas' chamber. Withouten̄ wetinge of the Sowdoñ ; 1660
Thai were ful mery in that Dongeoñ,
For of heñ wiste mañ never oone.
Now lete we hem be and mery make,
Tille god sende hem gode delyueraunce. 1664
Aftir the tyme, þat thay were take,
- Meanwhile Charlemagne What did Charles, the kinge of Fraunce,
Ther-of wole we speke nowe,
- tells Guy that he must go to the Soudan to Howe he cleped forth Sir Gy 1668
And saide " on my message shaltowe,
Therefore make the faste redy,
To bidde the Sowden̄ sende me my Nevewes both
And the Releques also of Rome ; 1672
Or I shal make him so wroth̄,
He shaft not wete what to done.
And by þat god, þat hath me wroght,
I shal him leve Towre ner Towñ. 1676
This bargañ shal so dere be bought
In dispite of his god Mahouñ."
- Naymes of Bavaria represents that a messenger to the Soudan should **D**Uke Neymes of Bauer' vp stert thañ
And saide " Sir, hastowe no mynde, 1680
How the cursed Sowdañ Laban

Alle messengeris doth he shende?

Ye haue lost inowe, lese no mo

Onworthily Olyuer' and Roulande."

"By god, and thou shalt with him go,

For al thy grete brode londe."

THo Ogere Danoyis, þat worthy mañ,

"Sir" he saide "be not wroth!

For he saith south."—"go thou than!

By Gode thou shalte, be thou never so loth."

ASire" quod Bery Lardeneyis,

"Thou shalte hem se never more."—

A"Go thou forth in this same rees,

Or it shalle the repente ful sore."

FOlk Balianthe saide to the kinge,

"Liste ye youre Barons to lese?"—

"Certis, this is a wondir thinge!

Go thou also, thou shalte not chese!"

ALeroyse rose vp anone

And to the kinge þan gañ he speke

And saide "what thinke ye, sir, to done?"—

"Dresse the forth with hem eke!"

MIron of Brabane spake an worde

And saide "Sir, thou maiste do þy wille.

MKnowist thou not that cruel lorde,

How he wole thy Barons spille?"—

"Trusse the forth eke, sir Dasaberde,

Or I shalle the sone make!

For of all thinge thou arte aferde,

Yet arte thou neyther hurte ner take."

BIssshope Turpyñ kneled adown

And saide "lege lorde, mercy!"

The kinge him swore by seynt Symon:

"Thou goist eke, make the in hast redye!"

BErnarde of Spruwse, þat worthy knyght,

Saide "sir, avyse you bette,

Set not of youre Barons so light,

CHARL. ROM. V.

certainly be

slain;

and that they

ought to be

anxious not to

lose any more

besides Rouland

and Oliver.

Then said the

[leaf 42]

king, 'By god,

thou shalt go

with Guy.'

Ogier the Dane

remonstrates, but

is ordered to

go too.

So are Thierry

of Ardane

and Folk Bariant,

Aleroyis

and Miron of
Brabant.

Bishop Turpin
kneels down to
implore the king's
mercy,
but he must go
too,

as well as
Bernard of
Spruwse

Thou maiste haue nede to hem yette."—
 "Thou shalte gooñ eke for alle thy boost,
 Haue done and make the fast yare ! 1720
 Of my nede gyfe thou no coost,
 Ther-of haue thou right no care !"

and Brier of
 Mountdidier.

BRyer¹ of Mountez, þat marqwyȝ bolde,
 Was not aferde to him to speke. 1724
 To the kinge sharply he tolde,
 His witte was not worth a leke :

[leaf 43]

"Woltowe for Angre thy Barons sende
 To þat Tiraunte, þat alle men sleith ? 1728
 Or thou doist for þat ende,
 To bringe thy xij peres to the deth."
 The kinge was wroth and swore in halle
 By him, þat boght him with his blode : 1732
 "On my messange shall ye goñ alle !
 Be ye never so wroth or wode."

The knights take
 leave and start.

Thay toke here lefe and forth̃ thay yede,
 It availed not agayne him to sayne. 1736
 I pray, god gif hem gode spede !
 Ful harde it was to comen agayñ.

The Soudan
 assembled his
 council.

NOwe let hem passe in goddis name,
 And speke we of the Sowdoñ, 1740
 Howe he complayned him of his grame,
 And what that he myght beste done.

Sortibrance and
 Brouland

"Sortybraunnce and Bronlande¹" seyde he,
 "Of counsail ye be fulle wyse. 1744
 How shal I do to avenge me
 Of kinge Charles, and in what wyse ?
 He brennyth my Toures and my Citees,
 And Burges he levethe me never oon. 1748
 He stroieth my meñ, my londe, my fees.
 Thus shalle it not longe gooñ.
 And yet me greveth most of alle,
 He hath made Ferumbras renay his laye. 1752

¹ See the note.

- Therefore my counselors I calle,
 To remedy this, howe thay best maye.
 For me were lever that he were slayn,
 Thane he a Cristen hounde shulde be, 1756
 Or with Wolfes be rente and slayn,
 By Mahounde myghty of dignyte.”
 To answerde Sortybraunce and Broulande advise him
 And saide “gode counsaile we shal you gyfē, 1760
 If thoue wylte do aftyr covenante,
 It shal you profit, while you lyvē.
 Take xij knightis of worthy dede to send 12
knights, and to
bid Charles
 And sende hem to Charles on message nowē. 1764
 A-raye hem welle in roial wede,
 For thȳ honour’ and for thy prowē. [leaf 44]
 Bidde Charles sende thy sone to the
 And voyde thy londe in alle haste, 1768 to give up
Ferunbras and to
withdraw from
his country.
 Or ellis thou shalt him honge on a tre,
 As hye, as any shippes maste.”
 “Nowe by Mahounde” *quod* Laban,
 “This counseil is both trewe and goode, 1772
 I shalle him leve for no mān
 To parforme this, though he wer’ woode.”
 He did his lettris write in haste,
 The knightes were called to goo *perwith*, 1776 The knights are
dispatched.
 That thay hyze hem to Charles faste
 And charke¹ hyṁ vppoṁ life and lithe.
 Fortḥ thai ride towarde Mantrible paṁ,
 In a medowe, was fayre and grene, 1780 Near Mantrible
they meet with
the Christian
messengers.
 Thai mette with Charles messengeris teṁ.
 Duke Neymes axed hem, what thai wolde mene,
 And saide “Lordynges, whens come ye?
 And whider ye are mente, telle vs this tyde.” 1784 Duke Naymes
inquires whither
they intend to go.
 “From the worthy Sowdoṁ” thaṁ saide he,
 “To Charles on message shalle we ride,

¹ *Sic in MS. Query—‘charge.’*

- Euel tithyngges we shalle him telle,
 Fro Laban, that is lorde of Spayne. 1788
 Farewele, felowes, we may not dwelle."
 Having heard their message, "A-byde" quod Gy "and turne agayne,
 We wole speke with you), er ye goon,
 For we be messengeris of his. 1792
 Ye shal aby everichone,
 So God brynge me to blis."
 Anoon here swerdes oute thay brayde
 And smoteñ down right al a-boute. 1796
 Tille the hetheñ were down layde,
 Thai reseyuē many a sore cloute.
 the delegates of Charles cut off their heads, which they take with them to present to the Soudan at Agremore. Thai smyteñ of here hedes alle,
 Eche mañ toke one in his lappe. 1800
 Fal what so euer byfalle,
 To the Soudoñ wole they trappe.
 Tille thai come to Egremoure,
 Thai stynte for no worlde's thinge ; 1804
 Anone thai fonde the Sawdañ thore,
 At his mete proudly sittynge,
 And þat maide fair' Dame Floripas
 And xiiij princes of grete price 1808
 And kinge Lukafer' of Baldas,
 Thas was both bolde, hardy and wyse.
 Naymes delivers his message : Doughty Duke Neymes of Bauer'
 To the Sowdone his message tolde 1812
 And saide "god, þat made heven so cler',
 He saue kinge Charles so bolde
 And confounde Labañ and all his meñ,
 That on Mahounde byleved,¹ 1816
 And gife hem evel endinge ! ameñ.
 To morue, longe er it be even,
 He commaundith the vppoñ thy life
 His Nevewes home to him sende, 1820
 And the Religes² of Rome withoute strife ;

¹ Read: 'byleven.'² Read: 'reliques.'

- And ellis getist thou an evel ende !
 xij lurdeynes mette vs on the waye ;
 Thai saide, thay come streight fro the. 1824
 Thai made it both stoute and gay ;
 Here hedis here maistowe see. They then
 Thai saide, thai wolde to Charles gooñ, produce the heads
 Evel tidingges him to telle. 1828 of the Soudan's
 Loo here here heddis euerychone, messengers.
 Here soulis bene in helle."
 " O " quod Lavane " what may this be,
 To suffr' this amonge my knightes alle ? 1832
 To be rebuked thus here of the
 At mete in myn oweñ halle !
 To Mahounde myghty I make a vowe,
 Ye shall be hanged alle ten, 1836 The Soudan
 Anoon as I have eteñ I-nowe, vowed a vow
 In presence of alle my meñ." that they should
 Maide Floripas answered tho all ten be hanged
 And saide " my derworth Fadir der' ! 1840 as soon as he had
 By my counsaile ye shal not so, finished his
 Tille ye haue your Barons alle in fer', dinner.
 That thai may se what is the best,
 For to delyuere my brother Sir Ferumbras. 1844 But Floripas
 And aftirward, if þat ye liste, recommended
 Ye may gife hem ful evel grace." him to put off his
 " Gramercy, doghter, thou saieste welle, resolution, until
 Take hem alle into thy warde. 1848 a general counsil
 Do feter hem faste in Ireñ and stele of his barons had
 And set hem in strayzte garde. determined on the
 Thus was I neuer rebukede er nowe ; best way of the
 Mahounde myghty gyfe heñ sorowe ! 1852 liberation of
 Thay shalle be flayn and honged on a bowe, Ferumbras.
 Longe ere tyme¹ to morowe."
 Florip̃ toke these messangeris
 And ladde hem vp in-to here tour', 1856 Floripas leads
 the knights into
 her tower, where

¹ Read: 'I dyne.' See the note.

they were glad to find Roland and Oliver.	There thai founde two of here feris. Thay thanked thereof god of honoure. Tho sayde Duke Neymys of Bauer' : " Gladde men we be nowe here, To fynde Roulande and Olyuer' In helthe of bodye and of goode cher'." Thai kissed eche other with herte gladde And thanked god of his grace ;	1860 1864
They told each other how they had fared.	And eche toolde othir, howe thay sped hadde, And howe thay come in-to that place By helpe of mayde Floriþ hire self, " God kepe hir in honoure ! For thus hath she brought vs hider alle twelfe, To dwelle in hir oweñ boure."	1868 1872
After washing,	Tho thay wessh and wente to mete, And were served welle and fyne Of suche goode, as she myght gete, Of Venyson, brede and gode wyne.	1876
they dined off venison, bread and wine,	There thai were gladde and wel at ease ; The Soudoñ ne wist it noght.	1880
and then went to sleep.	Aftyр thay slepe and toke her ese, Of no man thañ thay ne roght. On the morowe Floriþ, that mayde fre, To Duke Neymes spake in game :	1884
The following day, Floripas asks Naymes his name,	" Sir gentil knight," tho saide she, " Telle me, what is your name." " Whi axe ye, my lady dere, My name here to knowe alle ?" " For he ¹ spake with so bolde chere To my Fadir yestirdaye in his halle. Be not ye the Duke of Burgoyne, sir Gȳ, Nevewe unto the kinge Charles so fre ?"	1888
and enquires after Guy of Burgundy, [leaf 47]	" Noe, certes, lady, it is not I, It is yondir knight, þat ye may see." " A, him have I loved many a day ; ¹ Sic in MS. Read: 'ye.'	
whom she had loved for a long time, and for		

- And yet knowe I him noght. 1892
- For his loue I do alle that I maye,
To chere you with dede and thought.
For his love wille I cristenede be
And lefe Mahoundes laye. 1896
- Spekith to him nowe for me,
As I you truste maye ;
And but he wole graunte me his loue,
Of you askape shalle none here. 1900
- By him, þat is almyghty aboue,
Ye shalle abyte it ellis ful dere."
Tho wente Duke Neymes to Sir Gye
And saide " This ladye loveth the,
For thy loue she maketh us alle merye,
And Baptizede wole she be.
Ye shalle hir take to your wedded wife,
For alle vs she may saue." 1908
- " By God " quod Gye " þat gaf me life,
Hire wole I never haue,
Wyle I neuer take hire ner no woman,
But Charles the kinge hir me gife. 1912
- I hight him, as I was trewe man,
To holden it, while I lyve."
Tho spake Roulande and Olyuer,
Certyfyinge him of her' myschefe, 1916
- Tellinge him of the paretles, þat þay in wer,
For to take this lady to his wedded wife.
" But thou helpe in this nede,
We be here in grete doute. 1920
- Almyghty god shalle quyte thy mede,
Elles come we nevere hemys oute."
Thus thay treted him to and fro ;
At the laste he sayde, he wolde. 1924
- Floripas thay cleped forth tho ;
And brought fourth a Cuppe of golde,
Ful of noble myghty wyne,

whom she would
do all she could
for their benefit,

and would be
baptised,

if he would agree
to love her in
return.

Naymes tells Guy

to take her for
his wife,

but Guy refuses,

as he never will
take a wife,
unless she be
given him by
Charles.

Rouland and
Oliver persuaded
him,

so that he at
last consented.

Floripas, holding
a golden cup of
wine,

[leaf 48]	And saide "my loue and my lorde, Myn herte, my body, my goode is thyñ,"	1928
kissed him, and requested him to drink to her after the fashion of her country. She also drinks to him.	And kissed him with that worde, And "sir" she saide "drinke to me, As the Gyse is of my londe ; And I shalle drinke agayñ to the, As to my worthy hosbonde."	1932
They all make merry.	Thay clipped and kissed both in fere And made grete Joye and game, And so did alle, that were ther', Thai made ful mery alle in same. Tho spake Floripas to the Barons boolde And saide "I haue armur' I-nowe ; Therfore I tel you, what I wolde, And þat ye dide for your prowē.	1936
For the following day	To morue, whañ my Fadir is at his souper', Ye shalle come in alle attonys ; Loke ye spare for no fere, Sle down and breke both bake and bones ; Kithe you knightis of hardynesse ! Ther is none helpe, but in this wyse, Then moste ye shewē youre prowes, And wyne this Castel in this guyse." Thai sayden alle, it was welle saide, And gladde thay were of this counsaile.	1944
they all prepare to assail the Soudan at supper.	Here armur' was forth layde, At souper the Sowdoñ to assaile.	1948
Lukafer comes to the Soudan and asks leave to see the prisoners, in order to know the manner of their detention.	Kinge Lucafere prayde the Sawdoñ, That he wolde gif him lysence, To the prisoners for to gooñ, To see the maner of her presence. He gafe him lefe, and forth he wente Vp vnto Floripas Toure.	1956
Finding the door locked, he burst it	To asspie the maner was his entent', Heñ to accuse agayne honoure. Whañ he come, he founde the dore fast I-stoke,	1960

- He smote there-on with his fist, 1964 open with a blow
That the barr' begaī to broke. of his fist.
- To make debate, wel him list.
- "Who artowe" quod Floripas¹
- "þat maketh her' such araye¹?" 1968
- "I am kinge Lucafere of Baldas, [leaf 49]
- The Sowdoñ sente me hidir in faye ;
- To seeñ his prisoneris is my desire
- And speke with hem everychoñ, 1972 He told them
To talke with hem by the fire that he was
And speke of dedis of Armes amonge." come to speak to
them,
- Tho saide Duke Neymes "welcome be ye
- To us prisoners here ! 1976
- What is your wille, nowe telle ye ;
- For we be meñ of feble chere."
- "I wolde wete of Charles the kinge, and to enquire
What mañ he is in his contre, 1980 after
And what meyne he hath, and of what thinge Charlemagne.
- He rekyneth moost his dignyte."
- Duke Neymes saide "an Emperoure
- And kinge he is of many a londe, 1984 Duke Naymes
Of Citeis, Castels, and many a Toure, answers.
- Dukes, Erles, Barons bowynge to his honde."
- "But saye me, felowe, what is your vse,
- To do in contr' after the none. 1988 He then asks
And what is the custome of your hous, what amusements
Tille meñ to souper shalle gone ? " they ha. e after
dinner.
- "Sir, somme meñ iouste² with sper' and shelde,
- And somme meñ Carol and singe gode songes, 1992 Naymes says,
Some shote with dartis in the feelde, 'Some joust, some
And somme play at Chesse amonge.' sing, some play at
chess.'
- "Ye bene but foulis of gode dissorte ;
- I wole you tech a newe play. 1996 'I will teach you
Sitte down here by one assort, a new game,' says
Lukafer.

¹ These two lines are written as one in the MS.² MS. iuste.

- And sittinge alle at here souper¹.
 Thai reheted the Sowdoñ and his Barons alle
 And madeñ orders wondir fast, 2036
 Thai slowe down alle, þat were in the halle,
 And made hem wondirly sore a-gast.
 Olyvere egerly sued Labañ
 With swerd I-drawe in his honde. 2040
 Oute at the wyndowe lepte he þañ
 Vppoñ the salte see stronde,¹
 And he skaped away from hime,
 But woo was he þerfore, 2044
 That he went awaye with lyñ
 To worche hem sorowe more.
 Roulande thañ came rennyng
 And axed, where was Laban. 2048
 Olyuere answerede moornynge
 And saide, howe he was agoon.
 Tho thai voided the Courtes at the last
 And sloweñ tho, that wolde a-byde, 2052
 And drewe the brigge and teyed it fast,
 And shitte the gatis, that were so wyde.
 Laban, that by the ebbe escapede,
 Of harde, er he come to londe, 2056
 He alle astonyed and a-mapide,²
 For sorowe he wronge both his honde
 And made a vowe to Mahounde of myght,
 He wolde that Cite wyne . 2060
 And never go thens by day nor nyght,
 For foo, for frende, ner for kynne.
 “And tho traytouris will I do honge,
 On a Galowes hye with-oute the gate ; 2064
 And my Doghter, þat hore stronge,
 I-brente shal be there-ate.
 To mauntryble he gan sende anoon
 Aftir men and tentis goode, 2068

As they were
sitting at table,
the twelve peers
rushed in and
slew all whom
they met.

Laban, pursued
by Oliver,

jumps out of a
window on to the
sea-shore and
escaped

without injury.

[leaf 51]

They killed all in
the castle,

and then drew up
the bridges and
shut the gates.

Laban vowed a
vow

that he would
hang them all

and burn his
daughter.

He sent to
Mantrible for
troops and

¹ MS. strowde.

² Read : ‘a-*napide*.’

- engines,
and besieged
Agremore.
- And Engynes to throwe with stooñ
And goode armur' many foolde.
The sege he did ley en a-bowte
On every side of that Cite. 2072
To wallis with Engynes thai gan rowte,
To breke the Toures so fre.
- Floripas recom-
mends the peers
- Tho saide Florip, "lordingges goode,
Ye bene biseged in this toure, 2076
As ye bene wight of mayne and moode,
Proveth here to saue youre honour'.
The toure is stronge, drede you nought,
And vitayle we have plente. 2080
Charles wole not leve you vnsought;
Truste ye welle alle to me.
- to enjoy them-
selves.
- Therefore go we soupe and make merye,
And takith ye alle your ease; 2084
And xxx^{ti} maydens lo here of Assyne,¹
The fayrest of hem ye chese.
Take your sporte, and kith you knyghtes,
Whan ye shalle haue to done; 2088
- [leaf 52]
- For to morowe, when the day is light,
Ye mooste to the wallis gooñ
And defende this place with caste of stooñ
And with shotte of quarelles and darte. 2092
My maydyns and I shaH bringe goode wone,
So eueryche of us shalle bere hir parte."
- In the morning
the soudan
attacks the
castle,
- On morowe the Sowdoñ made assaute
To hem, that were with-Inne, 2096
And certes in hem was no defaute,
For of heñ myght thay nought wyne.
Here shotte, here cast was so harde,
Thay durste not ny3he the walle. 2100
- but is repulsed.
- Thay droweñ hem bakwarde,
Thay were beteñ over alle.
King Labañ turnede to his tentes agayñ,

¹ *Read*: 'Assye.'

- He was nere wode for tene, 2104
 He cryede to Mahounde and Apolyne
 And to Termagaunte, þat was so kene,
 And saide "ye goddes, ye slepe to longe,
 Awake and helpe me nowe, 2108
 Or ellis I may singe of sorowe a songe,
 And of mournynge right I-nowe.
 Wete ye not wele, that my tresoure
 Is alle with-inne the walle? 2112
 Helpe me nowe, I saye therfore,
 Or ellis I forsake you alle."
 He made grete lamentacioñ,
 His goddis byganne to shake. 2116
 Yet that comfortede his meditacioñ,
 Supposinge thay didde awake.
 He cleped Brenlande to aske counsaile,
 What was beste to done, 2120
 And what thinge myght hiñ moste avayle,
 To wynne the Cite sone.
 "Thou wotist welle, þat alle my tresour'
 Is there in here kepinge, 2124
 And my doughter, þat stronge hore,
 God yif her evelle endyng!"
 "Sir" he saide "ye knowe welle,
 That Toure is wondir stronge. 2128
 While þay haue vitayle to mele,
 Kepen it thay wole fulle longe.
 Sende to Mauntreble, your' cheif Cite,
 That is the keye of this londe, 2132
 That non passe, where it so be,
 With-oute youre speciall sonde,
 To Alagolofur', þat geaunte stronge,
 That is wardeyne of þat pas, 2136
 That no man passe that brigge alonge,
 But he have special grace.
 So shalle not Charles with his meyne

He accuses his
 gods of sleepiness,
 and shakes them
 to wake up.

[leaf 53]
 Brouland tells
 him,
 as the castle is
 strong and well
 stored with pro-
 visions, the peers
 will hold it very
 long;

but if he would
 send orders to
 Alagolafre, the
 bridge-keeper at
 Mantribe,
 not to allow any
 one to pass
 without leave,

they would get no
assistance from
Charles,
and die from
hunger.

Espiard is
despatched to
Mantrible,

and commands
the giant

not to suffer any
one to pass the
bridge.

Reskowe thañ Agramoure. 2140
 Thañ thay shalle enfamyched be,
 That shalle hem rewe ful sore."—
 "Mahoundis blessyng have thou and myne,
 Sortybraunce, for thy rede."— 2144
 "Espyarde, messenger' myne,
 In haste thou most the spede
 To my Cite Mavntreble,
 To do my message there, 2148
 To Alogolof', .pat giaunte orrible.
 Bydde him his charge wele lere,
 And tel him, howe that the last daye
 Ten fals traytours of Fraunce 2152
 Passed by that same waye
 By his defaute with myschaunce,
 Charginge him vppoñ his hede to lese,
 That no man by the brigge,¹ 2156
 Be it rayne, snowe or freze,
 But he his heede down ligge."
 Espiarde spedde him in his waye,
 Tille he to Mauntrible came, 2160
 To seke the geaunte, ther he laye
 On the banke bysyde the Dame,
 And saide "the worthy Sowdoñ,
 That of alle Spayñ is lorde and sir', 2164
 Vppoñ thy life commaundeth the anoon,
 To deserue better thyn hire.
 The laste day thou letist here passe
 Ten trattoures of douse Fraunce. 2168
 God giffe the evel grace,
 And hem also moche myschaunce !
 He charged the vppoñ life and deth,
 To kepe this place sikerlye ; 2172
 While in thy body lastetħ the breth,
 Lette noon enemye passe ther'-bye."

¹ See the note.

- Alagolofur rolled his yeñ
 And smote with his axe oñ the stone 2176
 And swore by Termagaunte and Apolyne,
 That ther-by shulde passen never one,
 But if he smote of his hede,
 And brought it to his lorde Labañ, 2180
 He wolde never ete no brede,
 Nere never loke more on mañ.
 xxiiij^{ti} Cheynes he didde ouer-drawe,
 That noo man passe myght, 2184
 Neyther for loue nere for awe,
 No tyme by daye, nere by nyghte.
 "Go, telle my lorde, I shalle it kepe ;
 On payne of my grete heede 2188
 Shalle ther no mañ goo ner crepe,
 But he be take or dede."
 This geaunte had a body longe
 And hede, like an libarde. 2192
 Ther-to he was devely stronge,
 His skynne was blake and harde.
 Of Ethiope he was bore,
 Of the kinde of Ascopartes. 2196
 He hade tuskes, like a bore,
 An hede, like a liberde.
 Laban nolde not forgete
 The saute to renewe,¹ 2200
 To wyne the Toure, he wolde not lete.
 Here trumpes lowde thay blewe.
 Every man wente to the walle,
 With pikeys or with bowe. 2204
 Thai made assaute generale,
 The walles downe to throwe.
 But thay with-inne bare heñ soo,
 Thay slowe of the Saresyns iij hundred. 2208
 Thay wroghten hem both care and woo,

Alagolafre drew
24 chains across
the bridge.

The soudan
assaults the
castle again,

[leaf 55]

but the 12 peers
slay 300 Saracens.

¹ *These two lines are written as one in the MS.*

- Vppoñ her fightinge thay wondride.
 Tho cryed Labañ to hem on hye,
 Laban threatens to hang them, and utters imprecations
 "Traytours, yelde you to me, 2212
 Ye shall be hongede els by and bye
 Vppoñ an hye Galowe tree."
 Tho spake Floriþ to the Sowdoñ
 And sayde "thou fals tyraunte, 2216
 Were Charles come, thy pride wer' done
 against Floripas, who returns them.
 Nowe, cursede myscreaunte.
 Alas! that thou ascapediste soo
 By the wyndowe vppoñ the stronde. 2220
 That thy nek' hade broke a-twoo!
 God sende the shawe and shonde!"—
 "A! stronge hore, god gife the sorowe!
 Tho[u] venemouse serpente. 2224
 Withe wilde horses¹ thou shalt be drawe to morowe,
 And on this hille be brente,
 That al men may be war' by the,
 That cursed bene of kynde. 2228
 And thy love shalle honged be,
 His hondes bounde him byhynde."
 The soudan calls for Mavon, his engineer, and orders him to direct a mangonel against the walls.
 He called forth Mavoñ, his Engynour,
 And saide "I charge the, 2232
 To throwe a magnelle to yon tour',
 And breke it downe on thre."
 Mavon knocked down a piece of the battlements.
 Mavon set vp his engyne
 With a stooñ of .vj. C wight, 2236
 That wente as even as eny lyne,
 And smote a cornell down right.
 Roland and Oliver lament;
 Woo was Roulande and Olyuer,
 That pat myschief was be-falle, 2240
 And so were alle the xij peres;
 they are comforted by Floripas.
 But Floriþ thañ comforte hem alle:
 "Sires" she saide "beith of goode chere!
 This Toure is stronge I-nowe. 2244

¹ See the note.

- He may cast twies or thries or he hit ayen *per*,¹ [leaf 56]
 For sothe I telle it you.
 Marsedage, the roialle kinge,
 Rode in riche weede, 2248
 Fro Barbary commyng,
 Vppoñ a sturdy stede,
 Cryinge to hem vppoñ the walle :
 "Traytouris, yelde you here ! 2252
 Brenne you alle ellis I shalle,
 By myghty god Iubyter'."
 Gy aspied, that he came ner',
 A darte to hime he threwe ful even, 2256
 He smote him throwe herte & liver in fer'.
 Dame Floripe lough with loude steven
 And saide "Sir Gye, my loue so free,
 Thou kanste welle hit the prikke. 2260
 He shall make no booste in his contre ;
 God giffe him sorowe thikke !"
 Whañ Labañ herde of this myschief,
 A sory mañ was he. 2264
 He trumped, his mene to relefe ;
 For to cease that tyme mente he.
 Mersadage, kinge of Barbarye,
 He did carye to his tente, 2268
 And beryed him by right of Sarsenye
 With brennynge fire and riche oynemente,
 And songe the Dirige of Alkaronñ,
 That bibill is of here laye, 2272
 And wayled his deth everychoñ,
 vij nyghtis and vij dayes.
 Anoon the Sowdoñ, south to say,
 Sente iij hundrid of knightis, 2276
 To kepe the brigge and the waye
 Oute of that Castil rightis,
 That noon of hem shulde issue oute,

Guy kills
Marsedage the
king of Barbary,
by throwing a
dart at him.

They stop the
attack

to bury Marse-
dage,

and bewail him
7 days and nights.

Then the soudan
more closely
blockades the
castle.

¹ See the note.

	To feche vitayle by no waye.	2280
	He charged hem to wacche wel aH abowte, That thay for-famelid ^t myght dye.	
[leaf 57]	Thus thay kepte the place vij dayes,	
The provisions being exhausted,	Tille alle hire vitaile was ny3e spente.	2284
	The yates thai pas the streyte weyes. Tho helde thai hem with-in I-shente. Tho spake Roulande with hevy chere Woordes lamentable,	2288
	Wha ⁿ he saugh the ladies so whi3te of ler, Faile brede on here table,	
Roland complains of Charles's forgetfulness ;	And saide " Charles, thou curteys kinge, Why forgetist thou vs so longe ?	2292
	This is to me a wondir thinge ; Me thinki th , thou doiste vs grete wronge, To let vs dye for faute of mete, Closed thus in a dongeo ⁿ .	2296
	To morowe wol we asaye what we ko ⁿ gete, By god, that berithe the crow ⁿ .	
but Floripas cheers him up,	Tho saide Floripas " sires, drede noghte For noo ⁿ houngr ^t that may befall.	2300
	I knowe a medycyne in my thoughte To comforte you with alle.	
saying she pos- sessed a magic girdle which was a talisman against hunger and thirst for those who wore it.	I have a girdil in my Forcer ^t , Who so girde hem ther-with aboute, Hunger ner thirste shal him neuer dere, Though he were vij yere with-oute."	2304
	" O " quod Sir Gy " my loue so trewe, I-blessed mote ye be !	2308
	I pray you, that ye wole us alle hit shewe, That we may haue oure saule. She yede and set it forth anoo ⁿ ,	
They all suc- cessively put it on and felt as if they had feasted.	Thai proved alle the vertue, And diden it aboute hem euerycho ⁿ . It comforted alle both moo and fewe, As thai hade bene at a feste.	2312

So were thay alle wele at ease,	2316	
Thus were thai refresshed both moost & lest		
And weren bifore in grete disese.		
Laban wondred, how thai myght endure		Laban wondered
With-outen vitale so longe.	2320	at their endurance,
He remembred him on Floripas senctur,		but at last
And of the vertue so stronge.		remembering the
Tho wiste he wel, that thogh famyne		girdle,
Might he hem never wyne.	2324	[leaf 58]
He cleped to him fals Mapyne,		he induced
For he coude many a fals gynne :		Mapyne
He coude scale Castel and Toure		
And over the walles wende.	2328	
"Mapyne" he saide "for myn honoure,		
Thou mooste haue this in mynde :		
That hore, my doghter, a girdil hath she,		
From hunger it savyth hem alle,	2332	
That wonnen may thay never be,		
That foule mote hir bifalle !		
Kanstowe gete me that gyrdill by craft,		to attempt to
A thousande ponde than shal I gefe the ;	2336	steal it at night.
So that it be there not left, ¹		
But bringe it hithir to me.		
Thow kanste see by nyghte as wel		
As any man doth by daye.	2340	
Whan thay bene in here beddes ful stiH,		
Than go forth thider right in thy waye.		
Thou shalt it in here Chamber fynde,		
Thou maist be thereof sure."	2344	
"Sir, there-to I wole me bynde,		
If my life may endure."		
Forth wente this fals Mapyne		
By nyght into the Tour—	2348	
God gife him evel endinge !—		Mapyne entered
Euen in to Floripas bour.		the chamber of
		Floripas through

¹ Read : 'laste.'

- a chimney ; By a Chemney he wente inne ;
 Fulle stilly there he soughte it. 2352
- he finds the
 girdle and puts
 it on, He it founde and girde it aboute him,
 And aftyr ful dere he boght it ;
 For by the light of a lampe ther'
- but Floripas
 perceives him Floripas gañ him aspye, 2356
 Alle a-frayed oute of hir slepe for fere,
 and cries out. But lowde than gan she crye
 And saide " a thefe is in my boure,
 Robbe me he wole or sloo." 2360
- Roland hurries
 to her assistance,
 [leaf 59] Ther-with come Rouland fro his tour'
 To wete of hir woo.
 He founde Mapyne bysyde hir bedde,
 Stondinge amased for drede, 2364
 To the wyndowe he him ladde,¹
 And there he smote of his hedde,
 And caste him oute in-to the see.
 Of the gyrdille was he not war' ; 2368
 But whaũ he wist, the girdel hade he,
 Tho hadde he sorowe and care.
- Floripas, seeing
 her girdle lost,
 is much grieved ; Floripe to the Chestre wente
 And aspyed, hire gyrdel was goon, 2372
 " Alas ! " she saide, " alle is it shente !
 Sir, what haue ye done ?
 He hath my girdel aboute hym.
 Alas ! þat harde while ! 2376
 A rebelle hounde doth ofte grete tene ;
 Howe be we alle begilede."
 Tho spake Roulande with cher' boolde,
- Roland comforts
 her. " Dameselle ! beyth noughte aferde ! 2380
 If any vitaile be aboute this hoolde,
 We wole hem wynne withe dinte of swerde.
- They agree to
 attempt a sally
 to obtain food. To morowe wole wee oute-goon
 And assaye, howe it wole it be. 2384
 I make a vowe to god alone,

¹ See the note.

- Assaile hem wole we !
 And if thay haue any mete,
 Parte withe hem wole we. 2388
 Or elles strokes thay shal gete
 By God and seynte Mary myñ avour!¹
 In the morne, er the larke songe, In the morning
 Thai ordeynede hem to ride 2392
 To the Saresyns, þat hade so longe
 Leyen hem besyde.
 Duke Neymes and Oger² Naymes and
 Were ordeynede to kepe the place. 2396 Ogier remain in
 The x othir of the xij peres the castle,
 Wente oute to assaye here grace. the others start
 Thay founden hem in logges slepynge, and surprise the
 Of hem hade thay no thought. 2400 Saracens still
 Thai slowen down þat came to honde, sleeping in their
 Mahounde availed hem noghte. huts.
 In shorte tyme the ende was made, [leaf 60]
 Thay ten slough iij hundred ther³. 2404
 Tho founde thai vitale, thay were glad,
 As moche as thay myghte home ber³. They slew 300
 Duke Neymes and Oger³, that kept the tour³, and carried off as
 Say hem with here praye. 2408 much food as
 Thai thanked god hye of honoure, they could bear.
 That thai spedde so þat day.
 Thay aualed the brigge and lete him yn,
 Florip and here maydyns were gladde, 2412
 And so were thay, that were with-yn ;
 For alle grete hounger thay hadde.
 Thai eten and dronken right I-nowe
 And made myrth ever amonge. 2416
 But of the Sowdon laban speke we nowe,
 Howe of sorowe was his songe.
- W**Han tidyngges came to him,
 That his men were slayn, 2420
 And howe thai hade stuffed hem also¹

¹ See the note.

With vitaile in agayne,
 For sorowe he woxe nere wode.
 He cleped Brenlande and Sortybraunce. 2424
 And tolde hem̄ with angry mode
 Of his harde myschaunce.
 "Remedye ordeyne me,
 Ye be chief of my counsaile ; 2428
 That I of hem may vengede be,
 It shalle you bouth avail.
 O ye goddes, ye faile at nede,
 That I have honoured so longe, 2432
 I shalle you breñ, so mote¹ I spede,
 In a fayre fyre ful stronge ;
 Shalle I neuer more on you bileve,
 But renaye you playnly alle. 2436
 Ye shalle be brente this day er eve,
 That foule mote you befalle !"
 The fire was made, the goddes were broght
 To have be caste ther'-inne. 2440
 Tho alle his counsaile him by-sought,
 He shulde of þat erreure blynne,
 And saide "Sir, what wole ye done ?
 Wole ye your goddis for-sake ? 2444
 Vengeaunce shalle thañ on you come,
 With sorowe, woo and wrake !
 Ye moste make offrynge for youre offence,
 For drede of grete vengeaunce, 2448
 With oyle, mylke and ffrankeñcense
 By youre prestis ordynaunce."
 Tho he dide bere hem in ayeñ,
 And to hem made dewe offerynge. 2452
 The prestis assoyled him of þat synne,
 Ful lowly for him prayinge.
 Tho he cleped his counselors
 Brulande and Sortybraunce, 2456

The soudan is
enraged,

and is going to
burn his gods,

[leaf 61]

but, appeased by
his wise men,

he sacrifices
again,

and is assoiled by
the priests.

Laban holds
council.

¹ MS. mete.

Axyngē, howe he myght destroye the xij peres,
That Mahounde gife hem myschaunce.

Thay cowde no more ther-on̄,

But late saile ayeñ the toure.

2460

With xx^{ti} thousande thai gañ goñ,

And bigonne a newe shoure

To breke down̄ the Walles,

With mattokes and with pike,

2464

Tille iiij hundred of hem alle

Lay slayne in the dike.

So stronge was the cast of stoone.

The Saresyns drewe hem̄ abakke,

2468

Tille it was at hye none ;

Tho gonne thay ayeñ to shake.

Tho fayled hem cast, þat were *wylt*-inne ;

Tho cowde thai no rede,

2472

For stoone was ther noone to wyne.

Tho were thay in grete drede.

Than saide Florip, "beith not dismayde !

Ye shalle be holpe anoon̄.

2476

Here is syluer vessel and now,"¹ she sayde,

"That shulle ye prove goode wooñ."

She set it forth, thay caste oute faste

Alle that came to honde.

2480

Off siluer and goolde vessel thay made waste

That wast² down̄ vppoñ the sonde.

Whañ thai saugh that roial sight,

Thai leften alle here dede ;

2484

And for the tresoure thay do fight,

Who so myghte it away lede.

Tho the Sowdoñ wexe nere wode,

Seinge this tresoure thus dispoyled,

2488

That was to him so dere and goode

Laye in the dike thus defouled.

He bade that thai shulde leue

A new assault
begins,

but the ditches
are filled with
assailants, who
were slain by the
showers of stones
hurled down by
the peers.
The Saracens
retire.

A second attack
ensues.
There being no
stones,

Floripas gave
them her father's
silver and gold
to cast amongst
the assailants.

[leaf 62]

The soudan in
alarm for his
treasure

gives up the
assault.

¹ ? I now.

² *Read*: 'went.'

	And turne hem agayne in haste.	2492
	He wente home tille his tente than	
	With grete sorowe and mournyng ^r mode.	
	To-fore his goddis wha ⁿ he came,	
	He cryed, as he were wode :	2496
He is enraged with his gods,	" O fals goddis, that y ^e beth ⁿ ,	
	I have trustid to longe youre mode.	
	We ¹ were lever ^r to suffr ^r dede,	
	Tha ⁿ lif this life here lenger nowe.	2500
	I haue almoste loste the breth ⁿ ,	
	xij fals traytours me overe-lede,	
	And stroyen alle þat I haue.	
	Ye fals goddis, the devel yone spede !	2504
	Ye make me nowe for to rave ;	
	Ye do fayle me at my nede."	
and smites Mahound	In Ire he smote Mahounde,	
	That was of goolde fulle rede,	2508
so that he fell on his face ;	That he fille down ⁿ to the grounde,	
	As he hade bene dede.	
	Alle here bisshopes cryden ⁿ oute	
	And saide " Mahounde, thy ⁿ ore !"	2512
	And down ⁿ to the erthe wele lowe thay loute,	
	Howlynge and wepynge sore,	
	And saide " Sire Sowdo ⁿ , what haue ye done ?	
	Vengeaunce shalle on the falle,	2516
	But thou ^w repente the here anone."	
but the priests induce him	" Ye " quod he " I shrewe you ^w alle ! "	
	Thai made a fyre of frankencense	
	And blewe ⁿ hornes of bras,	2520
[leaf 63]	And casten in milke hony for the offence,	
	To-fore Mahoundes face.	
to kneel down and ask forgive- ness.	Thay counsailed Laban to knele a down ⁿ	
	And aske forgevenes in that place.	2524
	And so he didde and hade pardo ⁿ	
	Throgh prayere and specialle grace.	

Then ¹ this was done, þaṇ sayde Roulande		Meanwhile
To his Felowes xj :	2528	Roland
“ Here may we not longe holde londe,		
By God that is in heven.		
Therefore sende we to Charles, the kinge,		
That he wolde reskowe vs sone ;	2532	
And certyfye him of oure strayȝte beinge,		exhorted Richard
If ye thinke, it be to done.		of Normandy to
Richard of Normandye, ye most gooñ,		go on message to
I holde you both wyse and hende.	2536	Charles, that he
And we shalle tomorowe, as stil as stooñ,		might come to
The Saresyns a-wake, er ye wynde. ²		their rescue.
And while we be mooste bysy in oure werke,		
And medel with hem alle in fere,	2540	They all would
Stele ye a-waye in the derke !		the following
And spede you faste, ye were there ! ”		morning, before
On the morowe aftir the daye		day break, make
Thay were armede ful ryghte,	2544	an attack on the
Thai rode forth stilly in here way,		Saracens, and
God gouerne hem, mooste of myght !		meanwhile he
Floripe and here maydyns kept the tour		should steal off in
And woonde vp the brigges on hye,	2548	the darkness.
And prayde god, to kepe here paramour,		
The Duke of Burgoyne, Sîr Gÿe.		In the morning
She preyde to Rouland, er he wente,		
To take goode hede of him,	2552	they sally out.
That he were neyþer take nere shente,		
As he wolde her loue wyne.		
On thay set with herte stronge		
And alle hem sore afrayed.	2556	
Richard the whiles away he wronge,		Richard went off
Thile ³ thai were alle dismayede.		towards
Towarde the Mountrible he hyed him faste,		Mantrible.
To passe, if that he myghte.	2560	[leaf 64]
Thedir he came at the laste.		

¹ ? ‘When.’

² Read : ‘wende.’

³ ? ‘while.’

	God kepe him for his mocht myght !	
The others slay many Saracens ;	His xij ¹ felowes besyed hem soo That many of hem thay sloughe. ²	2564
	Gye slowe the kinge of Babyloyne tho ; The Babyloynes of his hors him drowe, And with force him drowe there And bounde his hondes ful fast.	2568
but Guy, overpowered by the Babylonians, is taken prisoner.	A newe game thai gañ him lere, For in depe prison thay him caste. But Labañ wolde him first se, To wete what he was.	2572
Laban asks his name.	"Telle me thy name nowe" quod he, "Thy songe shalle be 'alas.'"—	
Guy tells him.	"Sire" he saide "my name is Gye, I wole it never forsake.	2576
	It were to me grete vilanye Añ othir name to take."— "O fals traytour" quod Labañ, "My doghtir, þat stronge hore, Hath me for-sake and the hath tañ, Thow shalte be honged therfore."	2580
He is to be hanged.	Roulande made grete moone, It wolde noon other be.	2584
	Homwarde thai gañ gooñ, .iij.c Saresyns ther saye he, That kepte the pace at the brigge-ende, Armed wel in goode araye,	2588
300 Saracens crowding near the gate of the castle, attempted to prevent the other peers from entering.	That thai sholde not in wende, But be take or slayñ þat daye. Roulande to his felowes saide : "Beth alle of right gode chere !	2592
	And we shal make hem alle afrayde, Er' we go to oure soupere."	
A fearful struggle begins.	There byganne a bykeringe bolde Of x Bachelers that tyde,	2596

¹ ? xj.² See the note.

- Agayne iijc meñ I-tolde,
 That durste righte wel a-byde.
 Tho was Durnedale set a werke, [leaf 65]
 XL of hethen he sloughe, 2600
 He spared neþer' lewde ner clerke,
 And Floripas ther'-of loughe.
 The shotte, the caste was so stronge,
 Syr Bryer was slayñ there 2604 Sir Bryer is
 With dartes, gaylokes and speres longe, killed.
 xx^{ti} on hym there were.
 Roulande was woo and Olyuer',
 Thay slougheñ alle that thai mette. 2608
 Tho fledde the Turkes alle for fer',
 Thay durste no longer lette
 And saide, thai wer' no men,
 But develis abrokeñ oute of helle, 2612
 ".iij. hundred of vs agayñ hem teñ.
 Oure lorde Mahounde hem qwelle!
 XL of vs here be ascaped,
 And hardde we be bistadde."— 2616
 "Who so wole of heñ more be iaped,
 I holde him worsse than madde."
 Tho Roulande and Olyuer'
 Madeñ grete woo and sorowe, 2620
 And token the corps of Sir Bryere
 And beryed it on the morowe.
 Floripe asked Roulande anoone
 "Where is my loue Sir Gye?"— 2624
 "Damesel" he saide "he is gooñ,
 And therfore woo am I."—
 "Alas" she saide "than am I dede,
 Nowe Gye my lorde is slayñ, 2628
 Shall I neuer more ete brede
 Tille that I may se hiñ agayñ."—
 "Be stille" quod Roulande "and haue no ear',
 We shal hyñ haue ful wele. 2632

At last the
 Saracens take to
 flight.

The peers retire
 inside the castle,
 taking the corpse
 of Bryer with
 them.

Floripas enquires
 after Guy,

and on hearing
 of his capture,
 begins to lament
 despairingly.

Roland promises
 to rescue Guy.

- Tomorowe wele we thiderward far'
 With spere and shelde of stole.
 But we bringe him to this Tour²—
 Leewe me elles no more— 2636
 With victorie and grete honour',
 [leaf 66] Or thay shalle abyte it ful sore."
 On the morowe, whan tha daye was clere,
 Laban ordeynede Gye honged to be. 2640
 He cleped forth Sir Tampere
 And badde him do make a Galowe tre,
 On the following " And set it even by-fore the tour',
 morning Laban Tamper to erect
 orders Sir a gallows
 Tamper before the castle,
 to erect where Floripas
 a gallows could see it.
 That pilke hore may him see ; 2644
 For by lord Mahounde of honour',
 This traitour there shalle honged be.
 Take withe the .iiij. hundred knyghtes
 Of Ethiopis, Indens and Ascopartes, 2648
 That bene boolde and hardy to fight
 With Wifles, Fauchons, Gauylokes¹ and Dartes ;
 Leste þat lurdeynes come skulkyng oute,
 For ever thay haue bene shrewes. 2652
 Loke eche of hem haue such a cloute,
 That thay neuer ete moo Sewes."
 Forth thay wente with Sir Gye,
 Guy is led That bounde was as a thefe faste, 2656
 bound.
 Tille thay come the towr' ful nye ;
 Thai rered the Galowes in haste.
 Roulande perceyued here doynge
 And saide " felows, let armes² ! 2660
 I am ful gladde of here comynge,
 Hem shall not helpe her charmes."
 They rush forth. Oute thai riden a wele gode spede,
 Thai ix towarde hem alle. 2664
 Florip with here maydyns toke gode hede,
 Biholdinge over the tour' walle.
 Thai met first with Sir Tamper',

¹ MS. Gamylokes.² Read : ' as armes.'

- God gife him evelle fyne ! 2668
- Such a stroke lente hym Olyuer,
He clefe him down to the skyne.
Rouland bare the kinge of Ynde
Ther with his spere frome his stede. 2672
- .iiij. fote it passed his bak byhynde,
His herte blode per' didde he blede.
He caught the stede, he was ful goode,
And the swerde, þat the kinge hadde, 2676
And rode to Gye, there he stode,
And onbounde hym and bade him be gladde.
And girde him with that goode swerde,
And lepen vppon here stedes. 2680
- "Be thou" he saide "righte nought a-ferde,
But helpe vs wightly at this nede."
An hundred of hem sone thay slowe
Of the beste of hem alle ; 2684
The remenaunte a-way fast thay flowe,
That foule motte hem byfalle !
Rouland and his Felowes were glad
That Gye was safe in dede. 2688
Thay thanked god, that thay¹ him hadde
Gyfen thaye¹ such grace to spede.
As thay wente towarde the Tour',
A litil bysyde the hye waye, 2692
Thai saugh comynge with grete vigour'
An hundred vppon a laye.²
Costroye ther was, the AdmyraH,
With vitale grete plente, 2696
And the stondarte of the Sowdon Roial.
Towarde Mauntribe rideñ he,
.iiij. Chariotes I-charged with flesshe and brede,
And two other' with wyne, 2700
Of divers colouris, yolowe, white and rede,
And .iiij. Somers of spicery fyne.

Oliver cuts down
Sir Tamper ;

Roland kills a
king of India,

takes his sword
and horse,

[leaf 67]

and gives them
to Guy,
having unbound
him.

They slay many
Saracens, and put
the rest to
flight.

Retiring towards
the castle,

they see admiral
Costroye

and the sondan's
standard-bearer
escorting a
great convoy,
destined for the
sultan, across a
field near the
high road.

¹ See the note.

² MS. 'alaye.' See the note.

	Tho saide Roulande to Olyuer :	
	“ With these meyne moste we shifte,	2704
	To haue parte of here vitailles her’,	
	For therof us nedith by my thrifte.”—	
Roland calls to them	“ Howe, sires ” he saide “ god you see !	
	We pray youe for youre curtesye,	2708.
to share the provisions with them.	Parte of your Vitaile graunte me,	
	For we may nother borowe ner bye.”	
	Tho spake Cosdroye, that Admyral,	
Costroye refuses,	“ Ye gete none here for noght.	2712
	Yf ye oght chalenge in speciaH,	
	It most be dere I-boght.”—	
	“ O gentil knightes ” quod Olyuere,	
	“ He is no felowe, þat wole haue alle.”	2716
	“ Go forth ” quod the stondart, “ thou getist noon here,	
	Thy parte shalle be fulle smalle.”—	
[leaf 68]	“ Forsoth ” quod Roulande “ and shift we wole,	
	Gete the better, who gete maye !	2720
	To parte with the nedy it is gode skille,	
	And so shalle ye by my faye.”	
and is slain by Roland.	He rode to the Admyral with his swerde	
	And gafe him suche a cloute,	2724
	No wonder thogh he were aferde,	
	Both his eyen braste oute.	
	Olyuere met withe the proude stondarde,	
Oliver kills the standard-bearer.	He smote him through the herte.	2728
	That hade he for his rewarde ;	
	That wounde gañ sore smerte.	
	Thai were slayñ, that wolde fight	
	Er durste bikure abyde.	2732
	Thai forsoke her parte anoon right,	
	It lefte alle on that on side.	
The convoy is conveyed into the castle.	Forth thai drewē þat vitaille	
	Streight in-to the Toure.	2736
	There was no mañ durst hem assayle,	
	For drede of here vigour.	

Floripe hem resceyved *with* honour

And thanked Roulande fele sythe,

That she saugh Gye hir paramour,

That wolde she him qwite and kithe.

Thai eten and dronken and made hem gladde,

Hem neded ther aftyr fulle sore

Of suche, as god hem sente hade,

I-nowe for iiij moonþes and more.

Florip saide to Roulande than,

“Ye moste chese you a love¹

Of alle my maydyns, white as swaṅ.”—

Quod Rouland “þat were myscheve ;

Oure lay wole not, þat we *with* youe dele,

Tille that ye Cristyṅ be made ;

Ner of your play we wole not fele,

For thaṅ were we cursed in dede.”

NOwe shall ye here of Labaṅ.

Whan tidyngges to him wer’ comeṅ,

Tho was he a fulle sory maṅ.

Whan he herde, howe his vitaile were nomeṅ,

And howe his men were slayne,

And Gye was go safe heṅ froo,

He defyed Mahounde and Apolyne,

Iubiter, Ascarot and Alcaroṅ also.

He commaundede a fire to be dight

With picche and Brymstoṅ to breṅ.

He made a vowe with alle his myght,

“Thai shal be caste ther-Inne !”

The prestes of her’ lawe ther-oṅ,

Thai crideṅ oute for drede

And saide “alas, what wole ye done ?

The worse than moste ye spede !”

The Sowdoṅ made a grete othe

And swore by his hye trone,

That though hem were never so loth,

2740 Floripas thanks
Roland for
bringing back Sir
Guy,

2744

2748 and proposes that
he shall choose
himself a
mistress from
amongst her
maidens.
But Roland
refuses to take
any that is no
Christian.

2752

2756 The soudan, on
hearing such bad
news,

2760 [leaf 69]

again defies his
gods,

2764 and threatens to
throw them into
the flames.

2768

2772

¹ *Read* : ‘leve.’

But bishop
Cramadas kneels
before him and
appeases him.

Thai sholde be brente Ichon.

Tho came the bisshope Cramadas

And kneled bifore the Sowdoñ, 2776

And charged him by the hye name Sathanas,

To saven his goddes ychoñ :

“ For if ye brenne youre goddes her’,

Ye wynnyñ her malisoñ, 2780

Than wole no man do yow cher’,

In feelde, Cite, ner’ in town.”

The Sowdoñ was astonyed þan

And gan him sore repente 2784

Of the foly, that he bygañ,

And els hade he be shente.

The soudan
makes an offering
of 1000 besants to
his gods.

A thousande of Besauntes he offred paym to,

By counsail of sir Cramadas, 2788

To please with his goddys tho,

For fere of harde grace.

The Sowdone commaunded euery daye

To assaile the tour’ with caste. 2792

But thay with-in gafe not an Eye,

For thai wroghte in wast.

NOwe speke we of Richarde of Normandy,

That on message was sente, 2796

Howe he spede and his meyne.

When Richard
arrived
as far as
Mantrible, he
[leaf 70]
found the bridge
barred by 24
chains, and
Alagolafre
standing before
it.

Whan he to Mauntrible wente,

He founde the brigge Ichayned sore ;

xxiii]^{ti} were ouere-drawen. 2800

Alagolofure stode there byfore,

That many a man hade slawene.

Whan Richard saugh, ther was no gate,

But by flagot the flode, 2804

His message wolde he not lete ;

His hors was both bigge and goode.

He kneled, bisechinge god of his grace,

To save him fro myschiefe. 2808

A hind appears

A white hende he saugh anon in þat place,

That swaīn over' the cliffe.		and swims across.
He blessed him in godis name		
And folowed the same waye	2812	Richard follows her, and, passing over in safety,
The gentil hende, þat was so tame,		
That oñ þat othir side gan playe.		
He thanked god fele sythe,		
That him hade sente comforte.	2816	
He hied him in his message swiþe,		hurries on to Charlemagne.
To speke with Charles his lorde.		
But I shalle you tell of a traytour,		
That his name was called Genelyne,	2820	
He counseiled Charles for his honour'		Meanwhile Genelyn, the traitor, had advised Charles to retire to France,
To turne homewarde ageyñ.		
He saide "the xij peres bene alle dede,	2824	because the 12 peers were all slain.
And ye spende your goode in vayne,		
And therfore doth nowe by my rede,		
Ye shalle see hem no more certeyñ."		
The kinge bileved þat he saide,		
And homwarde gan he fare.	2828	The king believed him, and marched home- ward, lamenting for his peers.
He of his xij Dosiperes was sore dismayed,		
His herte woxe right fulle of car'.		
Rycharde of Normandy came prikande		
And hertly to ride begane.	2832	Richard overtakes him, and is recognised by Charles,
Kinge Charles aspyed him comande ;		
He commaunded to abide euery mañ.		
"What tidingges?" quod the kinge to Richarde,		
"Howe fare my felowes alle?"	2836	who asks him about the others.
"My lorde" he saide "god wote, ful harde,		
For thai be bysegged with-in ston-walle,		
Abydyng your helpe and your socour',		
As men þat haue grete nede.	2840	Richard tells the king, how they are besieged within the castle, and are waiting for his assistance.
For Ihesues loue, kinge of honour',		
Thiderward ye you spele!"		
"O Genelyne" quod the kinge,		
"Nowe knowe I thy tresoñ,	2844	Charles, vowing vengeance on [leaf 71] Genelyn,
I shalle the qwite, be seynte Fremounde,		

	Whaṅ this viage is doṅ."	
turned and marched to Agremore.	The kinge turned him ageyṅ, And alle his Ooste him wiṅ, Towarde Mountribe certeyne. And ¹ graunte him gree and grith ! Richarde him tolde of that place, Howe stronge it was I-holde	2848 2852
Richard informed him of the giant, who kept the bridge,	With a geaunte foule of face, The brigge hath chayned many folde ; The River was both depe and brode, Ther myght no maṅ over-ryde.	 2856
and how he had passed the river by a miracle.	" The last tyme that I over-rode, By myracle I passed þat tide. Therefore sir, I shal yow telle, Howe ye mote governe yow here.	 2860
He proposed a plan,	In yonde wode ye moste dwelle Priuely in this maner',	
that 12 knights disguised as merchants, with	And xij of vs shalle vs araye In gyse of stronge marchauntes, And fille oure somers withe fog and haye, To passe the brigge Currauntes.	2864
their arms hidden under their clothes,	We shalle be armed vnder the cote With goode swerdes wele I-gyrde,	2868
should pay the toll,	We moste paye tribute, wele I wote, And elles over we may not sterte.	
and the bridge being let down,	But whaṅ the chaynes be lete down Ouer ther for to passe, Than wole I, þat ye come oṅ, In haste to that same place. Whaṅ I see tyme for to come,	2872
should blow a horn as a signal for the others to approach.	Thaṅ shalle I my horne blowe. Loke, ye be redy alle and some, For that shaḥ ye welle knowe."	2876
They start and arrive at Mantribe.	Forth thay wente in þat araye To Mountribe, that Cite.	2880

¹ Read : ' God.'

Alagolofur' to hem gan seye,
 "Felawes, wheder wole ye?"

Alagolafre asks
 whither they are
 going.

Richarde spake to the geaunte

And saide "towarde the Sowdoñ,
 With dyu[e]rs chaffer' as trewe marchaunte,
 We purpose for to gooñ,

2884 Richard says,
 they are mer-
 chants on their
 way to the
 Soudan,

To shewen him of pellur' and Gryse,¹

Orfrays of Perse Imperyalle,

2888 [leaf 72]

We wole the yefe tribute of assaye
 To passe by lycence in especyall."

and they are
 willing to pay the
 toll.

"Licence gete ye noon of me,²

I am charged that noone shaft passe,
 For x lurdeyns of Fraunce were her';
 God yefe hem evell grace!

2892 Alagolafre
 refuses to let
 them pass,

Thay passed this way to Egramour';
 Thay haue done the Sowdoñ grete tene,
 Thay have wonne his toure and his tresour',
 And yet holde thai it, I wene.

and tells ther
 about the 10
 knights,

Wherfor', felawes, I arest you alle,
 Tille I knowe, what þat ye bene."

2896 who had passed
 there and done so
 much mischief
 to the Soudan;

Sire Focarde brayde oute his swerde with-alle,
 Wel sore he gan to tene

therefore he will
 arrest them all.

And saide "fye oñ the Sarasyne!

For alle thy grete harde hede

2900

Sir Focard draws
 his sword and

Shaltow never drinke water ner wyne,
 By god! thou shalte be dede."

2904

He smote at him with egre chere

smites at him.

But he gaf thereof right nought.

2908

"Alas" quod Richard "thou combrest vs her',

By god, that me der' hath boghte."

The cheynes yet wer' alle faste,

The geaunte wexe nere wode,

2912

Richard blewe his horne in haste,

Richard blows
 his horn,

That was both shrille and goode.

Kinge Charles hied him anooñ

and Charles
 advances.

¹ Read: 'gray.'

² See the note.

	Towarde the brigge so longe ;	2916
	The Geaunte faught with hem̄ alone,	
	He was so harde and stronge.	
Alagolafre fights them with a great oak club.	With a Clog ^t of añ Oke he faught,	
	That was wele bound with stele.	2920
	He slough al þat ever' he raught,	
	So stronge was his dinte to dele.	
Richard seizes a bar of brass and knocks him down.	Richard raught him with a barr' of bras,	
	That he caught at the gate.	2924
	He brake his legges, he cryed " alas "	
	And felle alle chek ^t -mate.	
	Loude than̄ gañ he to yelle ;	
	Thay herde him yelle through̄ þat Cite,	2928
	Like the grete develle of helle,	
[leaf 73]	And saide " Mahounde, nowe helpe me ! "	
4 men get hold of him	iiij men him caught ther',	
	So hevy he was and longe,	2932
and throw him into the river.	And cast him ouer in-to the river'.	
	Chese he, whither ¹ he wolde swymme or gong ^t !	
They loosened the chains ;	Anoon̄ thay brast the Chaynes alle,	
	That ouer the brigge were I-drawe.	2936
but, the Saracens assembling on the walls of the city, many Christians were slain.	The Saresyns ronnew̄ to the walle,	
Alagolafre's wife, Barrock the giantess, comes on with her seythe and mows down all whom she meets.	Many Cristen̄ men were ther' I-slawe.	
	Than came forth Dam barrok ^t , the bolde,	
	With a sithe large and kene,	2940
	And mewe a-down̄ as pikke as shepe in folde,	
	That came byforne hir by-dene.	
	This Barrok ^t was a geaunesse,	
	And wife she was to Astragote,	2944
	She did the Cristen̄ grete distresse,	
	She felled downe alle þat she smote.	
	There durst no man hire sithe abyde,	
	She grenned like a develle of helle.	2948
Charles dashes out her brains,	Kinge Charles with a quarel þat tide	
	Smote hir, that she lowde gañ yelle,	

¹ ? 'whether.'

- Euer¹ the founte through-outē the brayn ;
 That cursede fende fille down dede. 2952
 Many a man hade she there slayn,
 Might she never aftyr ete more brede !
 Charles entred in the firste warde
 With xv knightis and no moo ; 2956
 Of hym his oste toke no garde,
 He wende his oste hade entred also.
 The Sarysyns ronne to the gate,
 And shet it wonder faste. 2960
 Charles meñ come to late ;
 Tho was Charles sore agaste.
 Betwene two wardes he was shit,
 Defende he him if he cañ ! 2964
 The Sarysyns with him thay mette,
 Grete parel was he in thañ.
 Tho Genelyne saie, the kinge was inne
 And the yates faste I-stoke, 2968
 Ther myght no mañ to him wyne,
 So was he faste with-inne I-loke,
 To his frendes he gan speke
 And saide “ the kinge is dede,
 And alle xij peres eke.
 On peyne ” said he “ to lese myn hede,
 Let vs hye to Fraunce warde !
 For I wele be crownede kinge,
 I shalle you alle wele rewarde,
 For I wole spare for no thinge.”
 Anoon thay assented to Genelyne,
 Thay saugh, ther was no better rede. 2980
 The Frenssh meñ drewe hem al ayene,
 Thay wende the kinge hade bene dedde.
 Tho Ferumbras with his meyne thañ
 Came for to seke the kinge, 2984
 And saugh hem turne euery mañ ;

and with 15
knights enters the
outer gate of the
town,

thinking his
army would
follow him.

But the gate was
instantly closed
upon him, and his
men came too
late.

Charles was in
great danger ;

but Genelyn,
seeing him shut
in,

[leaf 74]
exclaimed that
the king
and the 12 peers
were dead, and
proposed to
retire,

as he wished to
be king himself.

They are going to
return,

but Ferumbras

¹ Read : ‘ over.’

	Him thought, it was a wondir thing. "Where is the kinge?" <i>quod</i> Ferumbras. <i>Quod</i> Genelyne "with-in the walle, Shaltowe neuer' more seeñ his face!" "God gyf the añ yvel falle!"	2988
calls him a traitour,	Turne agayne, thou traytoure! And helpe to reskowe thy lorde.	2992
rallies the French,	And ye, sires, alle for your' honour'!" Thay turned agayne with that worde.	
and with his axe bursts open the gate.	Ferumbras with axe in honde, Myghtyly brake up the gate, Ther myght laste him noon yroñ bonde, He hade ner'-honde I-come to late. The kinge hadde fought so longe with-ynne, That onnethe myght he no more.	2996 3000
He chased the Saracens and rescued the king.	Many ther were abouteñ him, His meñ were wounded ful sore. Ferumbras came with gode spede, He made the Sarasyns to fle. He reskowed the kinge at his nede, XL Sarasyns sone killed he. Thai ronnen a-weye by every side, Thai durste nowher' rowte. In shorte tyme was falled her pride, Thay caught many a sore cloute.	3004 3008
Mantrible is taken,	That Cite was wonne that same daye, And every tour' ther-ynne Of Mountreble, þat was so gaye, For alle her' soubtile gynne, Fulle of tresour' and richesse, Of Siluer and goolde and perr', And clothes of goolde, wrought of Saresynes, Of riche aray and roialte.	3012 3016
[leaf 75] with all its engines and treasures.	Richard, Duke of Normandy, Founde ij Children of .vij. monþes oolde, ¹	3020

¹ See the note.

- xiiij fote longe wer' thay,
 Thay wer' Barrakes sonnes so boolde ;
 Bygote thay wer' of Astragot.
 Grete joye the kinge of hem hade. 3024
 Hetheñ thay wer' both, wele I wote,
 Therefore hem to be cristenede he bade.
 He called þat one of hem Roulande,
 And that other he cleped Olyuer : 3028
 "For thai shalle be myghty men of honde."
 To kepeñ hem, he was fulle chere.
 Thay myght not leve, her Dam was dede ;
 Thai coude not kepe hem forth. 3032
 Thai wolde neyþer ete butter nere brede,
 Ner no meñ¹ was to hem worthe.
 Her' Dammes mylke they lakked ther',
 Thay deyden for defaute of here dam. 3036
 Kinge Charles made hevy cher',
 And a sory mañ was than.
 The kinge lete ordeyne anoon,
 The Cite to be gouerned 3040
 Of the worthyest of hem ychoñ,
 That weren of werr' best lerned.
 Duke Richarde of Normandy,
 He was made chief gouernour ; 3044
 And ij C with him in hys company
 To kepe the brigge and tour.
 Forth he rode to labañ thañ,
 With his Ooste and Sir' Ferumbras. 3048
 A spye to the Sowdoñ fast ran
 And tolde him al that cas,
 How Charles was come with his ost,
 And Mountribe hade he wonne, 3052
 "Alagolofur slayñ is for alle his bost,
 This game was evel begoñ."
 Whane laban herde of his comynge,

4 feet high.

They were sons
of Barrock,
begotten by
Astragot.Charles caused
them
to be baptized,
and called the
one Roland and
the other Oliver.But they soon
diedfor want of their
mother's milk.The king
appoints Richard
governor of the
city,and hurries on to
Agremore with
his army and
with Ferumbras.¹ *Read* : 'mete.'

- Him thought his herte gan breke. 3056
- [leaf 76] "Shalle I never be withoute moornynge,
Tille I of him be wreke."
He commaunded to blowe his Claryons
To assemble alle his Ooste. 3060
His counsaile to him he lete calle
And tolde, how kinge Charles was in þat coost,
Hadde wonne Mountribe and slayn his men
"And dishiryth to disheryte me, 3064
And proudly manessith me to fleeñ,
Or drive me oute of this contre.
Me mervaylythe moch of his pride.
By Mahounde, moost of myghit! 3068
Ye and my sone withe him doth ride,
To the develle I hem bedighit.
But I be venget of hem both
And honge hem on a tree, 3072
To myghty Mahounde I make myne othe,
Shalle I never Joyfulle be.
Therefore I charge you in alle wyse
That thay be taken or slayn. 3076
Thane shalle I pyne heme at my gyse
And doñ hem alle qwike be flayn."
On the morowe, whan it was day,
Kinge Charles was in the felde, 3080
Byfore Agremour' in riche aray
On stede with sper' and sheelde.
Floriþe lay on the tour' on hye
And knewe the baner' of Fraunce. 3084
To Roulande she gan faste crye
Tidynges of goode chaunce :
"Kinge Charles is comen and Ferumbras,
Here baners both I do see, 3088
With alle her oste yonder' in þat place ;
Welcome to vs thay alle be."
Roulande and Olyuere
- Laban, being told
by a spy that his
city was taken
and the bridge-
ward killed,
- swears to avenge
him.
- He calls a council,
and charges his
barons to take
Charles alive that
he might slay
him.
- Charles
approaches.
- Floripas first
recognises the
banner of France
- and tells the
others.

- Arayed hem for to ride ;
 And here felawes alle in fer',
 To Charles thay goñ that tyde.
 Laban come forth with his mayne,
 Saresyns, that were ful felle,
 Turkes, Indens, and Arabye
 Ye and of the Ethiopes like the develes of helle.
 There were stronge wardes sette
 By ordynaunce of dyuers batayle.
 Whan thay to geder were met,
 Eythir othir sore gañ assayle.
 Ther were Saresyns al to-hewe ;
 Roulande sloughe many one.
 Thay lay so thikke dede on rewe,
 That onneþe myghte men ride or gooñ.
 Kinge Charles met with Labañ
 And bare him down̄ of his stede,
 He lighted down̄ and ceased him thañ,
 He thought to qwite him his mede.
 He brayde oute Mowñjoye wyth gode wille
 And wolde have smeten of his hede,
 Ferumbras prayde him to abyde stille,
 To crysteñ him, er he wer' dede.
 The Saresyns saughe Laban take,
 Thay fleddeñ away fulle faste.
 Lenger durste thay no maistryes make,
 Thai were so sore agaste.
 The Cristeñ hem chased to and fro,
 As a grehounde doth the hare.
 .iij. c. ascaped with moche woo,
 To Belmore gan thay far'.
 Kinge Charles ladde Labañ
 In-to Agremour' Cite.
 And whañ þat he ther' came
 A ful sory man was he.
 His doghter welcomed him
- 3092 Roland and all
 his companions
 sally forth to
 meet Charle-
 magne.
 Laban draws up
 all his people
 3096
 [leaf 77]
 3100 in battle-order.
 3104 The French make
 a great slaughter
 of the Saracens.
 3108 Charles
 encounters the
 Soudan,
 unhorses him,
 3112 and would have
 cut off his head,
 but for Ferumbras,
 who requested
 that his father
 might be
 baptized.
 3116 The Saracens,
 seeing Laban
 a prisoner,
 fly ;
 3120 but the Christians
 pursue them.
 300 escaped to
 Belmarine.
 3124 Charles leads
 Laban to
 Agremore.
 Floripas wel-
 comes her father,

- With right gode cher'.¹ 3128
- but he is enraged
at seeing her. He loked on hir al grymme,
As he wode wroth wer',
And saide "fye on the, stronge hore,
Mahounde confounde the !" 3132
- Charles saide "here-of no more,
But let us nowe mery be !"—
- She then bids
Charlemagne
welcome, "Sir" she saide thanne,
"Welcome ye be into this tour !" 3136
- and presents the
holy relics to
him. Here I presente to you, as I can,
Relikes of grete honour',
That were at Rome I-wonneñ
And broght into this halle. 3140
- [leaf 78] That game was evel bygonneñ,
It sithen rewed us alle."
- Charles kisses
them,
and says a
prayer ; Kinge Charles kneled adowñ
To kisse the Relikes so goode, 3144
- And badde ther' añ orysoñ
To that lorde, þat deyde oñ rode.
- he then thanks
Floripas for her
assistance to his
knights, And þanked Floripe with al his herte,
That she hade saued his meyne 3148
- and for having
preserved the
precious relics. And holpe hem oute of peynes smerte
And kepte the Relekes so fre.
- King Charles did calle bisshope Turpyñ
And bade him ordeyne a grete fat, 3152
- He orders Turpin
to prepare a
vessel,
wherein to bap-
tize the Soudan To baptyse the Sowdoñ yne ;
"And loke what he shalle hat.
- Unarme him faste and bringe him ner',
I shal his godfader be. 3156
- Fille it fulle of water' cler',
For Baptysed shalle he be.
Make him naked as a Childe,
- and to wash off
his sin in the
water. He moste plunge ther-inne. 3160
- For now most he be meke and mylde,
And I-wassh away his synne."

¹ These two lines are written as one in the MS.

- Turpyn toke him by the honde
And ladde him to the fonte.
He smote the bisshope with a bronde
And gaf him an evel bronte.
He spitted in the water cler'
And cryed oute on hem alle,
And defied alle þat cristen wer'.
That foule mote him by-falle !
" Ye and thou, hore serpentyne,
And that fals cursed Ferumbras,
Mahounde gyfe hem both evel endyng',
And almyghty Sathanas !
By you came all my sorowe,
And al my trespase for-lorne.
Honged be ye both er tomorowe !
In cursed tyme were ye born."
Ferumbras saide to the kinge,
" Sir, ye see, it wole not be,
Lete him take his endyng,
For he loueth not Cristyante."
" Duke Neymes " quod Charles tho,
" Loke þat execucion be don,
Smyte of his hedde ! god gyfe him woo !
And goo we to mete anoone."
It was done as the kinge commaunde,
His soule was fet to helle,
To daunse in þat sory lande
With deueles, þat wer' ful felle.
Dame Florip was Baptysed than
And here maydyns alle,
And to Sir Gye I-maryed.
The Barons honoured hir alle.
Alle the londe of Spayne
Kinge Charles gyfe hem two,
To departe bitwyxt hem twayne,
Ferumbras and Gý also.
- 3164 Turpin leads
Laban to the
font,
but the Soudan
strikes at him,
- 3168 spits on the
vessel,
utters invectives
against all
Christians,
- 3172 and curses
Ferumbras.
- 3176
- 3180
- 3184 Charles com-
mands Naymes
to ent off his
head.
[leaf 79]
- 3188 He is executed ;
his soul goes to
hell,
there to dance
with devils.
- 3192 Floripas was
baptized with all
her maidens,
and wedded to
Guy.
- 3196 Charles divided
Spain between
Guy and
Ferumbras,

- And so thay livede in icye and game,
 And brethern both thay wer', 3200
 In pees and werr' both I-same,
 Ther' durste no mañ hem der'.
 Kinge Charles turned home agayn
 Towarde his contre, 3204
 He charged Sir Bryer' of Bretayne
 His tresourer' for to be :
 To kepe the Relikes of grete pris
 And his other tresour', 3208
 And bringe hem safe to Parys,
 There to a-bide in store.
 He saide " farewell, Sir Ferumbras,
 Ye and Gye, my dere frende ! 3212
 And thy wyf Dame Floripas !
 For to Fraunce nowe wole I wende.
 Be ye togeder as breth[e]rñ both !
 No mañ ye neditñ to drede, 3216
 Be ye nevere to-gedere wrothñ,
 But eyther helpe othir at his nede.
 Vysityth me, whañ ye haue space ;
 In-to Fraunce makith your disporte, 3220
 God wole you sende the better grace,
 In age to do me comforte."
 Thai toke leve of the kinge,
 With ful hevy cher', 3224
 And turned agayn both mornynge,
 With wepynge water cler'.
 Kinge Charles with the victory
 Sailed to Mouzpeleres, 3228
 And thanked almyghty god in glorye,
 That he hade saued his Dosiperes,
 And fende him of the Saresynes
 The hyer honde to have, 3232
 For alle here strenghe¹ and her' Engynes

¹ *Read*: 'strengthe.'

and charges Sir
 Bryer of
 Bretayne to take
 care of the relics,

and to bring all
 his treasure to
 Paris.

After taking
 leave of Guy and
 Floripas,

he sails to Moun-
 peler,

[leaf 80]
 where he thanks
 God for the
 victory,

The Relikes of Rome to saue.		and for the relics.
At oure lady of Parys		He presents the
He offred the Crosse so fre ;	3236	cross to Paris,
The Crown he offred at seynte Denyse,		the Crown to St.
At Boloyn the nayles thre.		Denis,
Alle his Barons of him wer' gladd,		the three nails to
Thai gafe him grete presente.	3240	Boulogne.
For he so wele hade I-spedde,		
Thay did him grete reuerence.		
The kinge hade wel in mynde		Charles well
The tresone of Genelyne,	3244	remembered
Anoon for him he dide sende		the treachery of
To yefe him an evel fyne :		Genelyn,
"Thou traitour unkynde " quod the kynge,		
" Remembrist thou not how ofte	3248	
Thou hast me betrayed, þou fals Genelyne ?		
Therefore thoue shalt be honged on lofte !—		
Loke that the execucion be doñ,		
That throgh Parys he be drawe,	3252	and ordered him
And honged on hye on mount Fawcon,		to be drawn and
As longeth to traytours by lawe ;		hanged at
That alle men shall take hede,		Montfaucon in
What deth traytourys shañ fele,	3256	Paris.
That assente to such falshede,		
Howe the wynde here bodyes shal kele."		
Thus Charles conquered Labañ,		Thus Charles
The Sowdoñ of Babyloyn,	3260	conquered the
That riche Rome stroyed and wañ		Soudan of
And alle the brode londe of Spayñ.		Babylone.
¹[an]d of his Barons		
.[hi]s pride	3264	
.eligons		
.þat tyde		
.on Charles soule		
.s also	3268	

¹ A corner of the leaf torn off.

.Peter and Poule

[leaf 81]

God lete hem never wete of woo !

But brynge here soules to goode reste !

That were so worthy in dede.

3272

God give joy to
all who read this
romance.

And gyf vs ioie of the beste,

That of here gestes rede !

Here endithe the Romaunce of the Sowdon
of Babyloyne and of Ferumbras his sone
who conquerede Rome, And Kynge Charles
off Fraunce withe xij. Dosyperes toke the
Sowdon in the feelde And smote of his
heede.

NOTES.

Page 1, line 1. *myghteste*, evidently an error of the scribe for *myghtes*, cf. ll. 1635, 1312, 3068, 2546, 1200, 2059; and *Syr Ferumbras*, l. 2719.

“Nov help hem þe heȝ kyng of hevene,
þat art of miȝtes most.”

God in glorie occurs again in l. 3229; cf. the French expression *Damedeu de gloire*; *Fierabras* 2332.

p. 1, l. 2. *made* and *wroght* in l. 5 are the 2nd person sing. preterite, which in all other instances in this poem ends in *-est*. But perhaps we might suppose a change of person here, and regard *made* and *wroght* as the third person. For examples of the change of person see *Syr Ferumbras*, ll. 2719, 4393, and *Guy of Warwick*, ed. Zupitza, l. 2324.

p. 1, l. 7. *shulde to love*; *to* before an infinitive, governed by an auxiliary verb, is pretty common in Middle English works. See Zupitza's note to *Guy*, 1925.

p. 1, l. 9. *zyfe*. This is the only instance of *ȝ* being written in the present poem at the beginning of a word. *ȝife* is written *if* in all other passages of the poem, cf. ll. 550, 651, 763, and 1061, etc. As to the pronunciation of *ȝ* in the middle of a word, it is doubtful, whether it had still preserved its ancient guttural sound, or not, as the same words are written sometimes with it and sometimes without it, and are often made to rhyme with words in which *ȝ* or *gh* would be etymologically incorrect; e. g. *nye*, which is spelt *nyȝe* in l. 2284, rhymes with *Gye*, in l. 2657. We even find *whiȝte*, in l. 2289, instead of *white* (l. 2008: *smyte*). At the end of a word *ȝ* has the sound of *s*.

p. 1, l. 13. *idoone*. The prefix *i-*, O.E. *ge-*, sometimes occurs in this poem, but more frequently it is not written; see *Introduction*, p. xxxviii.

p. 1, l. 14. cf. l. 2516.—ll. 1—14 may be said to contain the moral of the whole poem, which we know the romance writers to be very fond of placing at the beginning of their works. “La moralité de tout un poème,” says Léon Gautier, in his *Epopées Françaises*, I. 233, “est quelquefois exprimée dans ses premiers vers.”

p. 1, l. 16. *moch* = *much* (as in l. 754) is the usual spelling in this poem. We likewise find *meche*, l. 179, and *mikille*, l. 1016.

p. 1, l. 19. *his* refers to *Rome*.

p. 1, l. 22. Laban, the father of Ferumbras, is styled *sowdan* only in this poem, and once in the *Destruction de Rome*, l. 1436 :

“Les noveles en vindrent al soldan diffaié.”

The French, the Provençal and the English version of *Sir Ferumbras* all agree to call him *amyral* or *amirans*.

p. 1, l. 24. The mention of King Louis and of the abbey of St. Denis (l. 27) seems to be an imitation of the *Destruction*, l. 7 *et seq.* :

“Le chanchon est perdue et le rime fausee,
Mais . . li rois Louis, dont l'alme est trespasee
—Ke li fache pardon la verge honoree—
Par lui et par Gautier est l'estoire aunee
Et le chanchon drescie, esprise et alumee
A saint Dynis de France premierement trovee.”

St. Denis also occurs in the beginning of the French *Fierabras*, l. 4 :

“A Saint Denis en France fu li raules trouvés.”

Cf. besides note to l. 26. *witnessith* = attests, testifies ; cf. Stratmann, p. 645. It occurs again in l. 1489.

p. 2, l. 25. *Romaunce*, the French or *Romance* language. We often find the authors of romances, both of translations and of imitations from the French, referring to the original ; cf. *Syr Eglamour of Artoys*, sign. E i :

“His own mother there he wedde,
In Romaunce as we rede.”

Again, fol. ult. : “In Romaunce this cronycle is.”

[Quoted by Warton, *History of English Poetry*, II. 146, footnote.]

p. 2, l. 26. *bokes of antiquyte*. This is to be regarded as one of those frequent assertions of the authors of these poems, who in order to give more credit to their tales, thought it necessary to affirm their antiquity and celebrity in old times. Cf. Gautier, *Epop. Fr.*, II. 87 : “Il fut de bon ton d'annoncer, au commencement de chaque poème, qu'on avait trouvé la matière de ce poème dans quelque vieux manuscrit latin, dans quelque vieille chronique d'abbaye, surtout dans les manuscrits et dans les chroniques de Saint-Denis. On se donnait par là un beau vernis de véracité historique. Plus les trouvèrent ajoutaient aux chansons primitives d'affabulations ridicules, plus ils s'écriaient : ‘Nous avons trouvé tout cela dans un vieux livre.’”

p. 2, l. 27. *Seinte Denyse* is the genitive depending on *abbey*.

p. 2, l. 28. *there as* = where, or where that. See Koch, *Englische Grammatik*, II. § 511.

p. 2, l. 29. *Laban*. So the father of Ferumbras is called in the *Destruction de Rome*, where only in six passages (ll. 891, 899, 1116, 1194, 1174, 981) we find the form *Balan*, which is the only one used in the French *Fierabras*, in the Provençal version, and in the English

Syr Ferumbras. — of *hie degre* ; this kind of expletive occurs again in l. 100 : *clerk of hie degre* ; cf. also l. 168 : *king of hie honour*.

p. 2, l. 31. *Cristiante* = the company of Christians, the countries inhabited by Christians, cf. ll. 235, 374. It signifies "the religion taught by Christ" in l. 3182. *Cristiante* and *Christendom* are used promiscuously in Middle English writers.

p. 2, l. 33. *Agremare* : *there*. The rhyme becomes perfect by reading *Agremore* : *there*, which we find in l. 1805 ; cf. also l. 1003 *Agremore* : *more* (i. e. negro), and ll. 672, 775, 2140, 2895.

p. 2, l. 34. *Flagot*. See *Index of Names*, s. v. Flagot, and cf. note to l. 1723.

p. 2, l. 37. This line is too long, nevertheless it seems to be correct as it stands, clearly imitated from several passages of the *Destruction de Rome*.

l. 420. "Ensamble ou li issirent xv roi corone. Et xliii amaceours."

l. 1155. "Bien i ad xxx rois et xliii amaceours."

l. 689. "xxx roi sont ou li et xliii amaceours."

l. 163. "Et xliii amaceours."

p. 2, l. 41. *hit* instead of *it* is found again in l. 2309 ; in all the other instances *it* is spelt as in modern English.

p. 2, l. 42. *pryke*, to spur a horse, to excite, to spur or to stimulate. It is O.E. *prician*, which occurs in Ælfric's Grammar, ed. Zupitza, p. 174 (*pungo* = *ic pricige*). This and the following line are imitated from Chaucer ; cf. C. T. Prologue, ll. 10, 11, and see *Introduction*, p. xlvii. *Kynde* = naturalis, ingenuus ; *kynde wit* = common sense. *Kynde* is O.E. *cynde* (Modern English *kind*).

p. 2, l. 73. *frith* means "forest," or more correctly "enclosed wood." The original sense of *forest* is "unenclosed wood" (see Diez, *Etymol. Wörterbuch*, I. 185). Stratmann, *Dict.* p. 228, s. v. *frîð*, seems to be right in connecting *frith* with O.E. *frîð*, *freoðo* = pax, tutela, saeptum. Morris, *Allit. Poems*, Glossary, derives it from the Gaelic *frith*. "*frith* is still used in Provincial English, meaning unused pasture-land, brushwood" (Halliwell).

p. 2, l. 45. *yze* (O.E. *êagum*) : *flye* (O.E. *flêogan*). With regard to the power of *ȝ*, see the note to l. 9, and cf. the spelling *eyen* in ll. 826, 1302, 2012.

p. 2, l. 46. *tre* may be singular (O.E. *trêowe*) as well as plural (O.E. *trêowum*).

p. 2, l. 49. The following lines (49—53) correspond with ll. 94—100 of the *Destruction*, which run as follows :

"Li admirals d'Espaigne s'est ales desporter
As puis sur Aigremore. avec li. M. Escler ;
La fist ses ours sauvages a ses hommes berser.
La veissies meint viantre, maint brachet descoupler,
Payens et Ascopars as espees jouer,
Coure par le marine et chacier maint sengler,
Maint ostour veisies et maint falcon voler."

- p. 2, l. 50. *shope*, literally "shaped:" *he shope him*, "he got himself ready, he planned, devised, intended." The phrase is of frequent occurrence in Chaucer.
- p. 2, l. 52. *bawson*, badger. For the use of badgers, see Skeat's note to *Specimens of English Literature*, p. 383.
- p. 2, l. 56. *Alaunts*, a kind of large dogs of great strength and courage, used for hunting the wolf, the bear, the boar, &c. Cf.
 "Aboute his chare wente white alauntz
 Twenty and mo, as grete as any sterc,
 To hunte at the lyoun or at the bere."
Chaucer, ed. Morris, II. 66/1290.
- According to Diez (*Etymol. Wörterb.*, I. 12, s. v. "alano") *alaunts* means "Albanian dogs." *Lymmeris*, "blood-hounds." Halliwell quotes the following passage: "A dogge engendred betwene an hounde and a mastyve, called a lymmer or a mongrell." *Lymmer* is the French *limier*, O.Fr. *liemier*, which etymologically means a dog that a courser leads by a lime, i. e. a thong or leash. *Lime* is the same word as French *lien*, a leash; Latin *ligamen*. *Lymmer* is preserved in Modern English *limer*, a "line-hound."
- p. 2, l. 56. *Rache* and *brache* are both retained in the modern speech; *rache* seems to be particularly used in Scotland. "*Brache* is said to signify originally a bitch hound—the feminine of *rache*, a foot-scenting dog" (Morris, *Gawayne*, Gloss. p. 89). *Rache* is, according to Stratmann, O.Icel. *rakki*; *brache* is O.Fr. *braque*, M.H.Ger. *braccho*. Cf. also Halliwell's Dict. s. v. "brach." The French *racaille* is etymologically connected with *rache*; see Diez, *Etym. Wörterb.*, II. 407.
- p. 2, l. 57. *commaunde* for *commaunded* (l. 228), formed on the same analogy as *comforte* (l. 2242) for *comforted* (ll. 312, 2117), *alizt* for *alighted*; *gerde* for *girded*; *graunte* (l. 607) for *granted*, etc.
- p. 2, l. 59. *fere*, O.E. *fêran* (Mod. Eng. *fear*), is an active verb, meaning "to frighten, to terrify." It is still found in this sense in Shakespeare.—*launde*: *commaunde*. The very same rhyme occurs again in l. 3189, where *launde* is spelt *lande*. The rhyme need not cause any difficulty, cf. Guy, p. xi. κ. Or must *launde* be taken here for *lande* = saltus? Cf. Morris, Gloss. to *Allit. Poems*, s. v. *launde*.
- p. 3, l. 62. *set*, means "seat, sedes"; O.Icel. *set*, O.H.G. *sez*, M.H.G. *sitz*. This stanza as it stands seems to be incorrect, there being no rhyme to *sete*; possibly a line has been lost after l. 63.
- p. 3, l. 67. The subject of the sentence is wanting. For more instances see Zupitza's note to *Guy*, l. 10. It is to be observed that for the most part the subject wanting is of the same person as the object of the preceding sentence.—*he was god and trew of divers lungages* = "he well knew, understood them perfectly."
- p. 3, l. 68. *dromonde*: *poundis*. Read *dromounde* (which occurs l. 125): *pounde* (see l. 2336).

- p. 3, l. 69. We find *fro* and *from* in this poem. Both belong to the Midland dialect. *Fro* is confirmed by the rhyme *fro* : *so* (l. 2760). It is derived from the Scandinavian *fra*; Mod. Eng. has retained it in "froward," and in the phrase "to and fro." The same word enters as a prefix into composition in O.E. compounds, as *fr-ettan*, etc. *Babyloyne*, the author pronounced *Babyloyne* as well as *Babylone* (either rhyming, cf. ll. 30, 3260).
- p. 3, l. 74. *qweynte*, "famous, excellent," cf. Skeat, *Etymol. Dict.* p. 482, *s. v.* quaint. *for the nones*, "for the nonce, for the occasion." Cf. Zupitza's note to *Guy*, 612; it is often used as a kind of expletive.
- p. 3, l. 75. *to presente you*. The *Destruction de Rome* has: "vous quidai presenter."
- p. 3, l. 76. French: "Uns vens nous fist à Rome parmi le far sigler." *Destr.* l. 120.
- p. 3, l. 77. Cf. *Destr.* ll. 115-16. See *Introduction*, p. xxiii.
- p. 3, l. 78. About the rhyme *Rome* : *one*, see *Introduction*, p. xliii.
- p. 3, l. 79. *bygyne*, "afflicted, pressed hard;" literally it means, "overrun, covered." Cf. Shakespeare, *Julius Caesar*:

"Even such a one,
 So pale, so spiritless, and woe-begone."
- p. 3, l. 82. *vilane* : *remedye*. Read *vilanye*, as in l. 2577, where it rhymes with *Gye*, see *Introduction*, p. xlv, and Ellis, *Pronunciation*, I. 271.
- p. 3, l. 83. *colde*, used here and in l. 91 in nearly the same sense as in the expressions collected by Zupitza, in his note to *Guy*, 1149.
- p. 8, l. 84. *tithynge*. So with *th* in ll. 1787, 714, 783; in ll. 65, 91, 149, 324, etc., we read *tidinge*. There are several instances where *d* and *th* in the middle of a word seem to be promiscuously used in this poem; as *hithire* l. 1265, *hider* 1869 (cf. also *dogdir* 2580, and *doghter* 96, 124, etc.).
- p. 3, l. 86. Mahounde, Appolyn and Termagant are the principal deities (cf. ll. 2105, 2177, 2761) of the Mahometans, who were considered as pagans = *payens* (ll. 535, 1040) or *paynym* (ll. 539, 866, etc.). Other idols of the Saracens are mentioned in ll. 2761-2 of the *Sowdone*. Compare also Gautier's note to l. 8, of his *Edition critique de la Chanson de Roland*, and Skeat, *Prioress's Tale* (Clarendon P.S.), 161/2000.
- p. 3, l. 88. *theyme* instead of *hem* occurs only three times in the poem (ll. 88, 1237, 2787). There must be some corruption here, as there is no rhyme to *theym*. The last stanza ends at l. 87, and the next one begins at l. 89. As far as the sense is concerned we could easily do without this line; it ought perhaps to be regarded as spurious.
- p. 3, l. 93. *Ferumbras* is spelt differently in the different versions of the romance. In the *Sowdan* we always find *Ferumbras*, in the Ashmole MS. *Ferumbras* and *Fyrumbras*. He is called *Fierabras* in the French,

Ferabras in the Provençal version; the *Destruction* has *Fierabras*, but more frequently *Fierenbras*. In Caxton's *Life of Charles the Great* his name is *Fyerabras*, Skelton has *Pherumbras*, Lyndsay *Pharambras*, and in Barbour's *Bruce* we read *Ferambrace*; see *Introduction*, pp. xxv and xxxii.

p. 4, l. 99. *Oliborn*. This name does not occur in any other version of this poem. The same is the case with regard to *Espiard*, l. 103. None of the French versions gives any name to the Soudan's messenger. In the Ashmole MS. l. 3823, the messenger is called *Malyngryas*.

p. 4, l. 102. *Assye* = Asia. This name does not occur in the other versions of the poem; cf. note to l. 1000.

p. 4, l. 103. Cf. the *Destruction*, l. 202:

"Par tote la terre sont li baron mande"

ferre and nere, cf. ll. 117, 996, and the note to l. 528 of *Syr Ferumbras*.

p. 4, l. 104. *frike*, "quick, bold," O.E. *frecc*. See Stratmann, *Dictionary*, p. 225.

p. 4, l. 108. *þon*. Compare *Introduction*, p. xxxvii.

p. 4, l. 109. The passage is not clear. Perhaps there is some corruption here and we ought to read: *anon rowte*, "assembled quickly, immediately"; *rowte* would then be the preterite formed on the analogy of *lighte*, *graunte*, *commaunde*, etc. See *Introduction*, p. xxxviii.

p. 4, l. 110. *Destruction*, l. 217:

"Par C fois M payen."

p. 4, l. 112. *douzte*: *route*. See *Introduction*, p. xlv, and note to l. 9.

p. 4, l. 113. *Lucafer* is the name of the Saracen King in all the versions of this romance but in the French one, where with the single exception of one passage (l. 2242 *Lucafer*), he is always called *Lucifer*, cf. *Introd.* p. xx.

p. 4, l. 114. *lorde and governoure*. This repetition of the same idea by two synonymous words, the one of English and the other of French origin, is very common in M.E. writers. Thus we read in this poem, l. 2164 *lorde and sire*, l. 225 *serchid and sought*, ll. 3199, 1936 *joye and game*, l. 742 *wel and fine*.

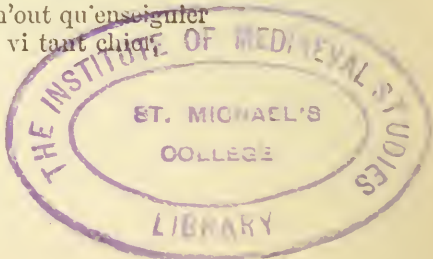
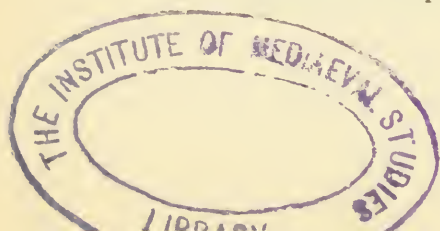
p. 4, l. 118. A *carrik* was a kind of large ship, called *caraca* in Italian, *carraca* in Spanish and Portuguese, *carraque* in French, *kraecke* in Dutch. The etymology is not clear. See Diez, *Etymol. Wörterb.*, I. 112. Halliwell has '*carrack*, a Spanish galleon. Sometimes English vessels of great value and size were so called.'

p. 4, l. 119. *Destruction*, l. 335:

"Par vii fois sont C mil, si l'estoire ne ment."

p. 4, l. 124. *his faire daughter Floripas*. Floripas is described as follows in the *Destruction*, ll. 252-262:

"Aitant es vous la bele ou il n'out qu'enseigner
Vestue d'un diapre, onke ne vi tant chier"



Ses crins sur ses epaules plus lusoient d'or mier,
 Sa char out bele et blanke plus que noifs en fevrier,
 Les oes avoit plus noirs que falcon montenier,
 Et le colour vermaile con rose de rosier,
 La bouche bien seant et douce pour baisier,
 Et les levres vermailes come flour de peskier;
 Les mameles out dures com pomme de pomnier,
 Plus sont blanches que noifs que chiet apres fevrier;
 Nuls hom ne porroit ja sa grant bealte preisier."

Compare also the French *Fierabras*, ll. 2007, *et seq.*

p. 4, l. 128. This line is clearly imitated from the *Destruction*, ll. 331-2 :

"En sa main .i. baston que contremont bailie,
 Et manace François pour faire les loye."

Cf. *Introduction*, p. xxiii.

p. 5, l. 131. *breddes*, "birds"; *l* and *r* very often change their place in a word. Thus we find *world* and *wrolde*, *crafti* and *carfti*, etc.

p. 5, l. 132. *sowdon* and *sowdan* are used promiscuously in the rhymes.

p. 5, l. 146. *Destruction*, ll. 445-6 :

"N'i remeigne chastels, dongeons ne fermete
 Moustiers ne abbeie que ne soit embrase."

p. 5, l. 150. Compare the *Destruction*, ll. 503-4 :

"L'apostoile de Rome ad la novele oie
 Ke payen sont venu els plains de Romanie."

p. 5, l. 157. *unknowne* makes no sense. Perhaps we ought to read *yknowne* or *not unknowne*. In the *Destruction*, ll. 509-513—

"Seignours, ke le feromes, franke gent segnorie?
 Li admirals d'Espaigne a no terre seisie;
 Il en ont ja gastee une moult grant partie:
 Au bref terme serra ceste terre exillie;
 Qui bon consail saura vienge avant si nous die."

p. 5, l. 160. *unneth*, O.E. *unēaðe*, "uneasily, scarcely." Chaucer has *unnethē*, the final *e* being almost always sounded. See *Introduction*, p. xxxix.

p. 5, l. 163. *gydoure* evidently means "guide, conductor, commander."

p. 5, l. 164. *houne* = hounde. On the elision of final *d*, see Skeat, *Specimens of Early English*, 320/261, and *Preface to Havelok*, p. xxxvii.

p. 5, l. 165. *Ifrez*. There is no person of this name in any other version. Perhaps this Ifres may be identical with Jeffroi, mentioned as a senator of Rome in the *Destruction* (ll. 1122, 1139, 1367).

p. 6, l. 170. About the phrase "douce France" compare Léon Gautier's note to l. 15 of his *Edition critique de la Chanson de Roland*.

p. 6, l. 171. *Savaris*. The author has found this name in the *Destruction*, l. 540.

p. 6, l. 173. *Kinge: thinge*. In my dissertation on the language and the sources of the *Sowdan of Babylon*, p. 4, bottom, I have shown

- that *i* or *y*, which corresponds to O.E. *y*, the *umlaut* of *u*, rhymed with original *i* in this poem, which proves that the author wrote in the East Midland dialect. But among the examples collected there (p. 5), I ought not to have cited *kinge*, because this word is not peculiar to the East Midland speech, but occurs with the same form in all dialects. See *Introduction*, p. xxxv.
- p. 6, ll. 175-6 are imitated from the *Destruction*, ll. 546-7. See *Introduction*, p. xxiii.
- p. 6, l. 176. *ner*, the common form for *nor* (267, 1633) in this poem. "*Polaynes* are knee-pieces in a suit of armour. This term for genouilleres is found in the household book of Edward I." (Morris, *Glossary on Sir Gawayne*, s. v. *polaynes*).
- p. 6, l. 181. *tyte*, "soon, quick." The editor of the Roxburghe Club edition of the *Sowdan* curiously confounds *tyte* with *tightly* = "adroitly," occurring in Shakespeare, *Merry Wives*, I. 3. *Tyte* is derived from O.Icel. *tíðr*, "creber," the neuter of which *títt*, used adverbially means "crebro, celeriter." See Stratmann, p. 561, s. v. *tíð*.
- p. 6, l. 189. *Chelk* = "cotton, linen or woollen cloths, woven or printed in checkers." (Latham, *Dictionary*, 1876.)
- p. 6, l. 191. A line seems to be wanting here. There is no rhyme to *displayed*.
- p. 6, l. 201. *randon*, "rapidity, force." About the etymology see Diez, *Etym. Wörterbuch*, I. 342, and Skeat, *Etym. Dict.*
- p. 7, l. 202. *than* seems to be an error for *thay*.
- p. 7, l. 214. *Sarysyns*. There are several spellings of the name of this people in the poem: *Sarsyns*, *Sarsenys*, *Sarisyns*, *Sarasyns*.
- p. 7, l. 222. *that day* occurs again in l. 223. The author probably only wrote it once; the repetition is most likely due to the scribe.
- p. 7, l. 224. The following lines are imitated from the *Destruction*, ll. 613-619; see *Introduction*, p. xxiii.
- p. 7, l. 228. The French text (*Destruction*, l. 624) has:
 "Maintenant soient tot occis et descoupe.
 Ne voil que mi serjant en soient encombre."
- p. 8, l. 247. The original meaning of *brayde* is "start, blow," but this makes no sense here, nor can it mean "a boast," as the editor of the Roxburghe Club edition explains it. But Mid. Eng. *brayde*, as well as O.E. *bregd* or *bregd*, often signifies "deceit, craft, a cunning trick, a fraudulent contrivance, a stratagem or artifice." See Mätzner's *Wörterb.* and Halliwell's *Dict.* This, I think, is also the meaning of *brayde* in l. 247. Floripas has been engaged to Lukafer who had promised the Soudan, her father, to bring the emperor Charlemagne and all his twelve peers to the foot of his throne, in return for the hand of his daughter. Floripas, not at all enamoured of the king of Baldas, but obeying the will of her father, said she would only agree to

accept him when he had fulfilled these conditions. But she does not believe that Laban thinks of ever fulfilling them, she is persuaded that those words, those promises made by Laban, are only a *brayde*, i. e. a stratagem or artifice devised by him in the hope of winning her hand before the performance of his promise. This signification of *braide* has been retained in the Mod. Eng. adjective *braid*, "crafty, deceitful."

p. 8, l. 257. The *Ethiopes*, "Ethiopians," are not mentioned in the other versions of this romance. On the rhyme *Aufricanes : stones* cf. *Introduction*, p. xxxv.

p. 9, l. 278. *Destruction*, l. 908 :

"Sortibrans a mande Mabon l'engineor."

p. 9, l. 283. *depe : tyde*. The rhyme becomes perfect if we read *wide* instead of *depe*.

p. 9, l. 286. French text gives, l. 934 :

"Si emplirons les fossés."

p. 9, l. 289. Cf. *Destruction*, l. 627. "Mahon te benoie," and l. 925, "Mahon te doit honour."

p. 9, l. 293. *Men myght go even to the walle*, compare the *Destruction*, l. 918 :

"K'om poet aler al mure."

and l. 958 :

"K'om pooit bien au mur et venir et aler."

p. 9, l. 295. *assaile*, evidently a mistake. Read *assaute*, as in l. 2205.

p. 9, l. 298. *shour*, "fight, attack." See Zupitza's note to *Guy*, l. 9206. *sharpe shoures*, as in the *Destruction of Troy*, l. 5804, "sharp was the shoure." Cf. also l. 950 of this poem, "bataile was sharpe."

p. 9, l. 300. *stones thai bare*, etc. *Destruction*, l. 967 :

"Ces dedens ou grans pieres firent grant lapide."

p. 9, l. 303. French text gives (l. 975) :

"Maintes pieres del mur ont contreval rue."

p. 9, l. 306. In the *Destruction*, l. 977 :

"L'asalt dureit cel jour jusque a la nutee."

p. 9, l. 307. French : "Payen se sont retrait." *Destruction*, l. 979.

p. 10, l. 311. For *tyde : chidde* see *Introduction*, p. xliii.

p. 10, l. 312.

"Lucafer li traître traison ad pense,
Qu'il se contrefera les armes del cite ;
Et tote si pense sont a Labam demonstre.
'Sire admirail d'Espagne,' eeo dist li diffaies,
'La cite est moult fors, et François sont doute ;
Ils defendront le mur, ja mais n'iert entre,
Que par une voidie que jeo ai porpense.
Il ad dedens un conte de mult grant crualete,
Savaris ad a non, est de grant parente ;
Chescon jour il s'en ist, s'est oue nous melle,
De la gent dieffae, mainte teste a coupe."—*Destr.*, ll. 986-96.

- p. 10, l. 317. *Destruction*, l. 997.
 “J’ai bien connu ses armes et les ai avise.”
- p. 10, l. 331. *Destruction*, l. 1011 :
 “Tantost le mestre porte aurons moult bien ferme.”
- p. 10, l. 332. *Destruction*, l. 1057 :
 “Mais tot le premier bail ont Sarrasin poeple.”
- p. 10, l. 336. *discumfiture*, “defeat.” See below, note to l. 1320.
- p. 10, l. 339. *ryme*, “to speak loudly, to cry.” O.E. *hréman* or *hrýfman*.
 See Stratmann, p. 322.
- p. 10, l. 340. French text (l. 1063) :
 “De V. M. ne remendrent que iiiC sans fausser.”
 See note to l. 67.
- p. 10, l. 341. *twelfe* : *selve* ; *f* and *v* very often stand for one another,
 see *Introduction* on p. xliii.
- p. 10, l. 344. *shite* : *mette*. See Ellis, *Pronunc.*, I. 272, and *Introduction*, on p. xliv. Cf. also ll. 2054, 2963, 2960. *by than* = then ; see
 Mätzner’s *Wörterb.* p. 217(2).
- p. 11, l. 346. *Estragot* or *Astragot*. This name is not to be found in
 the other versions, it only occurs in the *Sowdan* and in the *Destruction* ; cf. *Destr.* l. 1090-4 :
 “Estragot le poursuit uns geans diffaiés

 Teste avoit com senglers, si fu rois corones.
 El main tient .i. mace de fin ascier trempe,
 Un coup a Savaris desur le chef done.”
- p. 11, l. 360. French text reads :
 “Et la novele en ont l’apostoile conté.”—*Destr.* l. 1101.
- p. 11, l. 363. *consaile* : *slayne*. See *Introduction*, p. xliii.
- p. 11, l. 364. See above, l. 78.
- p. 11, l. 368. *erille* is not derived from the Erse, as the editor of the
 Roxburghe Club edition supposes. It is simply another spelling for
erle, which occurs in l. 1986. O.E. *corl*, Mod. Eng. *carl*.
- p. 11, l. 369. There must be a gap of some lines here ; between this
 and the following line a space has been left of about the width of one
 line ; l. 370 is written in a much later hand.
- p. 11, l. 376. *lettres* translates the French “li brief” (*Destr.* l. 1121),
in haste = French “isnelement” (*Destr.* l. 1119).
- p. 11, l. 377. *we ordeyne* makes no sense. Read *were ordeyned*, as in
 l. 2396. Cf. the *Destruction*, l. 1133 :
 “Tot troi sont coiemet de la cite hastés.”
- p. 12, l. 379. *at a posterne*. On the posterns compare Skeat, *Spec. of*
Eng. Literature, 359, 165.
- p. 12, l. 380. *aboute mydnyghte*. French : “Tote la nuit alerent ou
 la lune clarté.” *Destr.* l. 1136.

p. 12, l. 394. *honde of honde*, “hand to hand.”—In the Glossary of the Roxburghe Club ed. we read: “Cast. Wherewithal to throw.” This is the sense of *cast* in l. 2471; but it occurs with two other meanings. In l. 394 *cast* signifies “device, plot, intention,” as often elsewhere. In ll. 460, 2091, 2099, 2467, 2603, 2792, it means “the act of throwing, the throw.”

p. 12, l. 400. *hevy*, “afflicted, sorrowful.” So in ll. 3037, 3224.

p. 13, l. 427. *Estagote*, miswritten for *Estragote*, cf. ll. 346, 352, and *Destr.* l. 1090. *brake on three*, cf. ll. 2234, 1388, 1269.

p. 13, l. 441. *Sarsyns : Romaynes*. See *Introduction*, p. xliv.

p. 14, l. 464. *oost* does not rhyme with *beste*. Both the sense and the rhyme will be improved if we read *rest* for *oost*.

p. 14, l. 473. As it stands, the line makes no sense. *This* is written indistinctly in the MS., so that we may read either *this* or *thus*; the sense requires the latter, which I think is the true reading. Or else we may keep *this* and write *idone* instead of *it done*.

p. 15, l. 488. *aras*. Read *a ras*, and see note to l. 1349.

p. 15, l. 491. *and armes* makes no sense, as we are hardly entitled to take *armes* for the 2nd person plural imperative; which in this poem always ends in *-eth*. See *Introduction*, p. xxxvii. I think we must change *and* into *as*. For the explanation of the phrase “as armes,” see note on l. 2660.

p. 15, l. 495. The *Ascopars* or *Ascopartes* are mentioned in the *Destruction* as the subjects of the Soudan. The name of this people is not to be found in any other version. *Astopars* is merely a clerical error for *Ascopars*, which may be easily accounted for by remembering that in the MSS. the characters *c* and *t* are very often formed almost alike. The true spelling *Ascopars* is found in ll. 2196, 2648; cf. also the *Destruction*, ll. 98, 426. Nothing is known of the origin and the home of the Ascoparts. That they must have been men of great bodily strength follows from l. 496, “for ye be men of mighte,” and l. 2645, “that bene boolde and hardy to fighte.” Compare also what is said about them by Donne, in his first satire:

“Those Askaparts, men big enough to throw
Charing-cross for a bar.”

It is worthy while to note that a giant, called Askapard, occurs in the romance of Sir Bevis of Hamptoun. See Ellis, *Metr. Romances*, ed. Halliwell, p. 263.

p. 15, l. 500. *Ho* is evidently a mistake for *we*. *rere-ward*, “rear-guard;” the van is called *fowarde*, ll. 502, 732, the main body *the medyl partye*, l. 735.

p. 15, l. 504. *than : gon*. See *Introduction*, p. xxxv.

p. 15, l. 510. *oon* makes no sense. I suspect the reading of this and the following stanza is quite corrupt. If ll. 510 and 511 should belong to different stanzas, the *enjambement*, or continuation of the

sense from one stanza to another, would be unusually strong. I am therefore inclined to think that originally a stanza began at l. 510, and that there is a line wanting after l. 509, which contained the rhyme to *bon* (l. 508). The scribe noticing the absence of rhyme tried to restore it himself. Adding *oon* to l. 510, he made it rhyme with *bon* (l. 508). Having thus destroyed the rhyme of ll. 510 and 512 (*Alisaundre: Cassaundre*, as in l. 984), he added *gaye* to l. 512, which now rhymed to l. 514, where he still added *to fraye*. In order to get a rhyme to l. 518, he changed in l. 516 the original *laye* (: *Romayne*) into *lan* ("he ceased, stopped"), and wrote "*to*" *the grounde* instead of "*on*" (cf. l. 1186) or "*at*" (cf. ll. 533, 435) *the grounde*, connecting thus these words with l. 515, whereas originally they belonged to *there he laye*, or—as *there* also may have been added by the scribe—to *he laye*. If now we read *with mayne* instead of *ful evene*, in l. 521, we get a perfect rhyme to l. 519; l. 520 having lost its rhyming line, he made it rhyme, by adding *than* to l. 522, which originally rhymed to l. 524. Now to get a rhyme to l. 524 he composed and inserted himself l. 526. Therefore I think the original reading of these two stanzas ran as follows:

- 510 Sir Ferumbras of Alisaundre
That bolde man was in dede,
Uppon a steede Cassaundre
He roode in riche weede.
514 Sir Bryer of Poyle a Romayne
He bare through with a spere;
Dede on the ground [there] he laye,
Might he no more hem dere.
518 That saw Huberte, a worthy man,
Howe Briere was islayne,
Ferumbras to quite than
To him he rode with mayne.
522 With a spere uppone his shelde
Stiffly gan he strike;
The shelde he brake imiddis the feelde,
His hawberke wolde not breke.
526 Ferumbras was agreved tho, &c.

On the rhyme *Romayne: laye* (l. 514) cf. ll. 536, 890.

- p. 15, l. 514. *Bryer of Poyle* does not occur in any of the other versions.
p. 15, l. 516. *lan*, preterite of *lin*, "to cease;" more common in the compound *blin*, contracted from * *be-lin*.
p. 15, l. 517. *might he no more hem dere*. On the order of words, cf. ll. 2954, 649, 2435.
p. 16, l. 520. *quite*, "to requite, reward, retaliate, pay off." See below note to l. 780.
p. 16, l. 531. On *stronge* (O.E. *strang*): *istonge* (O.E. *gestungen*), see *Introduction*, p. xxxv.
p. 16, l. 532. *astraye*, "out of the right way or proper place, running

about without guidance." O.French *estraier*, which is derived from Latin *ex strada*, see Diez, *Etym. Wörterb.* I. 402; II. 296.

p. 16, l. 541. *werre*, "war," seems to owe its origin to the French *guerre*, as it is not found in O.E. It appears for the first time in the *Saxon Chronicle*,—*he coude*, "he knew, had endured." See Mätzner's *Grammatik*, II. 262.

p. 17, l. 555. It is evident that *all ane* must be a corruption. Perhaps the conjecture of the editor of the Roxb. Club edition, supposing *all rafe* to be the true reading, may be right. But he is certainly wrong to identify this *rafe* with the *rafe* in l. 866, which, being the infinitive mood of a verb, cannot be taken for an adjective or adverb, which the sense seems to require in l. 555. Halliwell, *s. v.* Raff, gives: "in raff = speedily." There is a Danish adjective, *rap*, "brisk, quick." Cf. Skeat, *Etym. Dict.* *s. v.* *raffle* and *rap*.

p. 17, l. 570. *certaine* spoils the rhyme. The rhyme becomes perfect if we read *without faile*, as in l. 322.

p. 17, l. 573. *apligh*, "on plight, on my word." See Zupitza's note to *Guy*, l. 8541. It is often used as an expletive.

p. 17, l. 580. *who the sowdan*, etc. = who is the Sowdan. The verb of the sentence is wanting; cf. note to l. 2156.

p. 17, l. 587. French text gives:

"Et Guion de Bourgoync ad a lui appellé
Fils est de sa soror et de sa parenté
Cosins, vous en irrés. . ."

Destr. ll. 1179, *et seq.*

p. 18, l. 613. *hight* = (1) "was called," (2) "promised," (3) "called" (partic. past). It is the preterite tense of *haten*, *hoten*, or *hat* (l. 3154). Cf. Zupitza's note to *Guy*, l. 169.

p. 18, l. 614. *than* seems to be a corruption, and I think must be left out. *Florip* is the genitive of *Florip*, which occurs as a nominative in ll. 2075, 1527. There is another nominative *Floripas* which forms the genitive *Floripas*, ll. 1659, 2350.

p. 19, l. 625. *Isres*, the name of the "chief porter of the town," who betrayed the city, only occurs in the *Sowdan*; in the *Destruction* the same treachery is committed by *Tabour*, *D.* 1203.

"Uns traître del eit que del porte out les cles."

p. 19, l. 636. *bandon*, literally "proclamation," means "power, disposal." See Skeat, *Etym. Dict.* *s. v.* *abandon*.

p. 19, l. 647. French:

"Le chief al portier trenche," *Destr.* l. 1236.

p. 19, l. 648. In the *Destr.* l. 1244-5:

"Dieux" fist il "te maldie, et que t'ont engendre,
Kar traitour au darain averont mal dehe."

p. 19, l. 650. *met*, a mistake for *mot*, which we find in ll. 1582, 2334, 3170.

p. 20, l. 663. Cf. the *Destr.* l. 1260 :

“Al moustier de saint Piere est Fierenbras alés,”

p. 20, l. 665. *the crosse, the crown, the nailes bente.* The relics mentioned in the *Destruction* are the crown of thorns, the cross, the nails, and the “signe,” which, as I have shown in my *Dissertation* (pp. 45, 46), does not mean “inscription of the cross,” but is the Greek *σινδών*, and signifies “the shroud, or winding-sheet, of the Lord, suaire, sudatorium.” In the French *Fierabras*, as well as in *Syr Ferumbras*, no mention is made of the cross.

p. 20, l. 673. *thare* instead of *there* would improve the rhyme. See *Introduction*, p. xxxv.

p. 20, l. 678. *fade*, O.E. *fadian*, “dispose, suit.” *Stratmann*, p. 187.

p. 20, l. 679. *frankencense* = “pure incense.” Compare Skeat, *Etym. Dict.*

p. 20, l. 686. *roial*, “excellent.” Cf. “roial spicerye,” *Chaucer*, ed. Morris, III. 135/142.

p. 21, l. 699. *Alle on a flame that cite was* ; cf. the French :

“Kant il vindrent a Rome si virent luy porte oueree
La flambe en la cite moult grant alumee.
Pour grant chalour qu'i fu n'i poyoient entrer.”

(*Destr.* ll. 1378-80.)

p. 21, l. 723. The *Destruction*, ll. 1384—1408, has :

“Si dirrai de Charlon, le fort roi corone.
De par totes ses terres avoit ses gens mande,
N'i remest dus ne quiens ne baron el regne,
Qu'il assemble ne soient a Paris la cite.
Quant il i furent tous venu et ajouste,
L'emperere de France en halt en ad parle :
'Seignours, or escoutes, si vous dirrai verte,
Li admirails d'Espaigne a no pais gaste
Et oue lui CM sarrazin diffiaie.
Il ont ensegie Rome, m'admirable cite,
Tot le pais entour ont il pour voir robbe ;
Si jeo ne les soccour tot l'auront il gaste.'
'Sire,' firent li princes, 'a vostre volonte :
Nous ne vous failliromes tant que poons durer.'
Adonc en ad li rois grant joie demene.
Quant si gent furent prest a complir son pense,
Adonc s'en est li rois eralment aprestes
Et si firent li contes de France le regne.
Quant sont appareillie si sont enchemine :
iii C mil chevaliers ad li rois el barne
Oliviers porte sa baneer que ben leu ad guie,
Rollans fu en arriere, li vassals adures.
De soccoure Guion s'en est li rois hastes.
Tant ont il nuit et jor chivalche et erre,
Qu'il sont en Romenie, n'i ont reine tire.”

p. 22, l. 744. *He knewe the baner of France.* The French text has :

"Guis parceut le baniere le roi de saint Dine,
Encontre lui chevalche, la novele ont conte,
Come la forte cite li payen ont gaste :
La corone et les clous d'iloec en sont robbe
Et les altres reliques. . ."

- p. 23, l. 766. *for*, "notwithstanding, in spite of." So also in l. 2904.
- p. 23, l. 771. *Destr.*, l. 1425 :
"Li vens en fiert es voiles que les a ben guies."
- p. 23, l. 776. *for south*, "forsooth," cf. ll. 2014, 897, 2024, 1025, 2246.
- p. 23, l. 778. French : "il sont en terre entre."
- p. 23, l. 779. *fonde* : *grounde*. *fonde* is spelt *founde* in ll. 1857, 3020, 344, 2353, 2363.
- p. 23, l. 780. *stroyeth* = "destroyeth." "Compounds of Romance origin, the first part of which is a preposition, or words derived from such, often mutilate, or even entirely drop the preposition" (Zupitza's note to *Guy*, l. 576). Thus we have *sail*, l. 385, = "assail;" *longeth*, l. 3254, = "belongeth;" *skomfited*, l. 1320, = "diskomfited," ll. 336, 1464; *quite*, l. 520, = "requite;" *perceived*, l. 2659, = "aperceived;" *saut*, ll. 619, 2200, = "assaut," l. 615; *ginne*, l. 2326, = "engine," l. 333; *playne*, l. 177, = "complayn;" *skaped*, l. 2049, = "askaped," l. 2218.
- p. 23, l. 787. French : "iiiC mile François."
- p. 24, l. 812. *ychoon* : *Mahounde*. See *Introduction*, p. xlii.
- p. 24, l. 820. *stroke* : *stoupe*. See *Introduction*, p. xliii.
- p. 24, l. 820. *stenyed*, "stunned," not from O.Fr. *estaindre*, as the editor of the Roxb. Club ed. suggests, but from O.E. *stunian*, "percellere, stupefacere." See *Stratmann*, p. 540.
- p. 24, l. 835. Observe the subject expressed twice; cf. ll. 723, 1031, 1682, 1814, 2331.
- p. 25, l. 836. *Neymes*. This celebrated hero has been especially famous by the advices and counsels of which even in matters of greatest difficulty he was never at a loss. "Tel conseiller n'orent onques li Franc," i. e. the French had never such a counsellor. This passage of the romance of *Aspremont* may be looked upon as containing the portrait of Neymes as we find him described in all poems. The story of his birth and youth is in the romance of *Aubri le Bourgoing*. He was the son of Gasselín, king of Bavaria. Cassile, an usurper, is about to seize the throne and to kill the young Neymes, when Charlemagne comes to his help and re-establishes the legitimate inheritor.
- p. 25, l. 836. *Ogier Danoy*s (cf. l. 1687) is one of the twelve peers in this poem. His life is contained in the French poem of the "*Chevalerie Ogier*" by Raimbert de Paris. According to that romance Ogier had been delivered in his youth to Charlemagne as

a pledge to secure the discharge of the tribute which his father Geffroi, king of Denmark, was bound to pay to the emperor. The French ambassadors having once been insulted by Geffroy, Charlemagne swears to make Ogier pay with his life the offence done by his father, and Ogier is going to be executed when the emperor, following the urgent requests of messengers arrived from Rome, suddenly starts to deliver this city from the Saracens. On this expedition the French army is hard pressed by the enemy, but Ogier by his eminent prowess and valour enables Charles to enter Rome. He now is pardoned and becomes the favourite of the emperor. Several years afterwards Ogier's son Baudouinet is slain by Charlot, the son of Charlemagne, as they were quarrelling about a party of chess. Ogier, in order to revenge his son, goes as far as to attack Charlemagne himself, but on the point of being taken a prisoner, he escapes and flees to Didier, king of Lombardy. Charles makes war on Didier, and after a long struggle Ogier is taken and imprisoned at Reims, where he is going to be starved, when a sudden invasion of the Saracens obliges Charlemagne again to have recourse to the courage and valour of the Dane. Ogier delivers France by slaying the giant Bréhus. To reward him for the service done to his country, Charles gives him the county of Hainaut, where afterwards, as the poem tells us, he died in the renown of holiness.

p. 25, l. 845. *it* = "hit." Cf. note to l. 41.

p. 25, l. 847-50. These four lines seem to be incorrect. As they stand, the three first lines are rhymed together, and there is no rhyme to the fourth. The diction of the whole passage, which cannot be said to be ungrammatical, is nevertheless wanting in precision and exactness.

p. 25, l. 866. *rafe* = rave.

p. 25, l. 868. *Moun-joye* is the name of Charlemagne's sword in this poem (cf. ll. 3111, 850), whereas, according to all other romances, the emperor's sword was called *Joyeuse*. *Mounjoie* or *Montjoie* was the name of the French standard; it was likewise used as the battle-cry of the French, cf. *Fierabras*, l. 1703, and *Syr Ferumbras*, ll. 2285, 2652, 4577, 4727. The sword *Joyeuse* had been forged by the celebrated Weland or Galand, as we read in the French *Fierabras*, l. 635 :
 "Et *Galans* fist Floberge à l'acier atrempé.
 Hauteclere et *Joieuse*, où moult ot dignité :
 Cele tint Karlemaines longuement en certé."

Compare Gaston Paris, *Histoire Poétique*, p. 374.

p. 26, l. 875. *Durnedale*. This renowned sword was forged by the famous Galand or Weland. The French *Fierabras* (l. 645) is the only romance which attributes it to Munifican. It had been given by Charlemagne to Roland as the best of his warriors. As to the exploits achieved with it, Roland enumerates them himself in that celebrated passage, where in his death-hour he tries to break

Durnedale to prevent it from falling into the hands of the Saracens (*Chanson de Roland*, ll. 2316-2337). The steel blade of this sword has been highly praised for its extraordinary hardness. It had been tried by Charlemagne himself on that "perron," or steel block before the emperor's palace in Aix-la-Chapelle (see *Histoire Poétique*, p. 370). Durnedale proved good as well as Almace, the sword of Turpin. But Courtain, Ogier's sword, was then shortened by half a foot. According to l. 1407 of the *Sowdan*, Durnedale broke; but this incident has been mentioned nowhere else. Cf. *Syr Ferumbras*, l. 997, and *Fierabras*, l. 1740.

p. 26, l. 876. *romme*, spelt also *rome*, *rowme*, *roum*, is Mod. E. *room*, O.E. *rûm*, "spatium."

p. 26, l. 880. *dinge*; read *gan dinge*. *Dinge* is the infinitive mood, but the sense requires a preterite tense. The preterite of *dinge* is *dong*, *dongen*, which occurs in l. 1263. But as *dinge* cannot be altered here, on account of the rhyme, the passage is easily corrected by adding *gan* = "he began to strike, he struck."

p. 26, l. 884. *Alloreyne*s of *Loreyne*s and *Aleroyse* (l. 1699) are probably identical. Then *Alloreyne*s would be an error of the scribe, who having already the following *Loreyne*s in his mind wrote *Alloreyne*s instead of *Alleroysse*.

p. 26, l. 900. *in fay* = "truly," *fay* = "faith, truth." O.Fr. *fei* or *feid*, Lat. *fides*.

p. 26, l. 904-5. Cf. *Chanson de Roland*, ll. 1903-4:

"Rollanz est proz e Oliviers est sages.
Ambedui unt merveillus vasselage."

p. 27, l. 913. I cannot tell what *trejumble* means, or whether it be a corruption.

p. 27, l. 939. This kind of prayer or apostrophe addressed to the God of War is certainly taken from another English work, which I am unable to trace, but which must have been much known at the time of our author, as we find it referred to in different authors. That it has been taken from another poem is proved by some phrases of this prayer which are somewhat obscure or rather unintelligible here, and which we certainly should be able to explain if we knew the original context in which they occurred. Then the form *hase* (l. 940) is somewhat suspicious, as it is the only instance of the 2nd person singular present dropping the *t*, which it has always in this poem. The arrangement, too, of the following stanzas differs from that generally observed in the *Sowdan*. If we consider our poem as composed in eight-line stanzas (but see *Introduction*, p. xl) we mostly find the 1st and 3rd lines rhyming together, then the 2nd and 4th, the 5th and 7th, and finally the 6th and 8th, so that *four* different rhyme-endings are necessary to one stanza. If now we consider the stanza from l. 939 to 946, we only have two rhyme-endings, all the pair lines rhyming together, and all the odd ones

together. In ll. 947 to 950 the 1st and 4th rhyme together, whilst the 2nd and 3rd are paired off together.—ll. 939-941 we find alluded to in *Chaucer*, see *Introduction*, p. xlvii, and the *Prioress's Tale*, ed. Skeat (Clarendon Press), p. xvii. Compare also Lindsay, *The Historie of Squyer Meldrum*, l. 390 :

“Like Mars, the God Armipotent.”

- p. 27, l. 939. *rede Mars*. “Boccaccio uses the same epithet in the opening of his *Teseide*: ‘O rubiconde Marte.’ *Rede* refers to the colour of the planet.” Morris, note to *Knight's Tale*, l. 889.
- p. 27, l. 940. *Baye* never means “sword,” as the editor of the Roxburghe Club ed. renders it, nor does this translation make any sense here at all; *baye* signifies “a wide, open room or space in a building.” See Mätzner's *Wörterbuch*, p. 164. Morris, in the Glossary to the *Alliterative Poems*, has “bay = recess. The original meaning seems to be *opening of any kind*. Cf. bay, space in a building between two main beams.” Halliwell, s. v. bay, has: “A principal compartment or division in the architectural arrangement of a building.” It appears to be etymologically the same word as Ital. *baja*, French *baie*, “bay, gulf, harbour,” the French *baie* being equally used for “opening of any kind.” The Catalan form for *baie* is *badia*, which corresponds to the verb *badar*, meaning “to open.” See Diez, *Etym. Wörterb.* I. 46. *Bay* is retained in the Mod. E. compound “*bay-window*.” Cf. also the French “*la bée d'une fenestre*,” cited by Carpentier-Ducange, s. v. beare. With regard to the signification of *trende*, the editor of the Roxb. Club ed. wrongly guessed again in explaining it as “drawn” or “trenchant, cutting.” *Trende* means “turned, bent, vaulted in the form of an arch.” See Halliwell, p. 887, and *Stratmann*, p. 572, s. v. *trenden* (= “volvere”). But I am at a loss how to explain why Mars is said to have put up his throne in an arched recess, or compartment, of a building.
- p. 28, l. 957. *some*, a clerical error for *sone*.
- p. 28, l. 965. *prymsauns of grene vere* = “the earliest days of green spring” (Glossary to the Roxb. Club ed.). This may be the sense; but what is the literal meaning of *prymsauns*? If we had *prymtauns*, or *prymtaunce*, we might be inclined to take it for a corruption of French *printemps*, as we find *pastaunce* or *pastance* corrupted from *passe-temps*. (See Skeat, *Spec. of Eng. Literature*, 460/149 and 427/1096.) Cf. also the *Romaunt of the Rose*, ll. 3373-74: “*At prime temps*, Love to manace, Ful ofte I have been in this caas.” Or is *prymtauns* perhaps a clerical error for *entrauns* or *entraunce*? This would then make us think of such passages as the following one:
- “Che fu ou mois de mai, à l'entree d'esté,
Que florissent cil bos et verdissent cil pré.”
- Fierabras*, ll. 5094-5.
- p. 28, l. 966. *spryngyn*, the only instance of the 3rd person present plural ending in *-yn* (for the common *-en*). This perhaps is due to

the scribe thinking already of the following *yn* in *begynne*. But it must be stated that the whole passage is rather obscure. Neither the meaning of *springyn and begynne* nor the connection of l. 966 with the following lines is very clear. *Floures* occurring twice looks also somewhat suspicious. Moreover, these two stanzas do not well suit the context and might easily be done without; they are evidently borrowed from some other poem. Observe besides the alliteration in *floures, frithe, freshly*.

- p. 28, l. 973. *lithe*, "to hear." O.Icel. *hlýða*, "auscultare." *Stratmann*, s. v. *hlípen*, p. 315.
- p. 29, l. 993. *lese* miswritten for *lefe*, which sense and rhyme require, and which occurs in ll. 832, 1526.
- p. 29, l. 995. *bassatours* (?) = "vavassours, vavasors."
- p. 29, l. 999. *Inde Major*. The meaning of *Major* is not clear. Cf. besides *Chanson de Roland*, ed. Gautier, *Glossarial Index*, s. v. *Major*. Compare also *Destr.* l. 690: *terre Majour*.
- p. 29, l. 1000. The great number of geographical names contained in these two lines is probably due to the favourite habit of mediæval romance writers, who thought that they showed their geographical knowledge by introducing long strings of names. Thus we find in *Web. Rom.* II. l. 632 *et seq.*, the names of sixteen towns mentioned in fourteen lines, all of which are said to have been visited by Richard the Lion-hearted. Again in the same poem, ll. 3679, *et seq.*, we find the names of thirteen countries occurring in ten lines. Cf. also *King Alis.*, *Web. Rom.* I. ll. 1440 and 1692. Often, too, geographical names seem to be inserted on account of the rhyme, as *Chaunder* in l. 123, and *Europe* in l. 1001.
- p. 29, l. 1008. *Camalyon*, "meaning, probably, the camelopardalis. The blood of aameleon would go a very little way towards satisfying a thirsty Saracen" (Ellis, *Metr. R.* 387). Perhaps also the poet did not know much of either of these two kinds of animals, and all he wished was to cite an animal with some outlandish name.
- p. 30, l. 1025. *southe: wrothe*. The spelling *sothe* occurs in ll. 2014, 2024, 2246, 2719. There must be a lacuna of one or more lines here. The rhyme-word to *dute* (l. 1024) is wanting; the context also evidently shows that ll. 1025 and 1026, as they stand together, make no sense. It is worth while to add that the next five lines, contrary to the common usage of our poem, are all rhymed together.
- p. 30, l. 1040. Observe *Paens*, i. e. "pagans," used as a proper name here; cf. the *Destr.* l. 98, and *Fierabras*, l. 5673.
- p. 31, l. 1051. For a description of *Ferumbras*, compare *Fierabras*, ll. 578 *et seq.*, and ll. 611 *et seq.*, and *Syr Ferumbras*, l. 550.
- p. 35, l. 1060. *trves* = trues, truce.
- p. 31, l. 1067. *sex*. So in the French *Fierabras*, l. 84:
"Ja n'en refuserai, par Mahom, jusqu'à vi."

In the English *Ferumbras*, l. 102, we read :

“And þoȝ þer come *twelve*, þe beste of þy fered,
I will kuþe on hem my miȝt, & dyngen hem al to douste.”

- p. 31, l. 1071. *in fere* = “together.” *fere*, literally “one who fares with one,” means “a travelling companion, a comrade, a mate; a company.” O.E. (*ge-*)*fera*.
- p. 31, l. 1074. *man* = “bondman, subject, vassal.” So in ll. 1354 1466.
- p. 31, l. 1077. *childe*, “young knight, young man.” See Skeat’s note to Sir Thopas (Clarendon Press), 162/2020.
- p. 31, l. 1084. Cf. the French text :

“Sire, ce dist Rollans, chertes, tort en aves,
Car, par icel seigneur Ki Dix est appelés,
Je vauoie moult miex que fuissiés desmenbrés
Ke jou en baillasse armes ne ne fuisse adobés.
Hier quant paien nous vindrent à l’issue des gués
L. mile furent, à vers helmes jesmés,
Grans caus en soustenimes sur les escus bandés;
Oliviers mes compaigns i fu le jour navrés.
Tout fuissions desconfit, c’est fines verités,
Quant vous nous secourustes e vos riches barnés,
Et paien s’en tournerent les frains abandonnés.
Quant fumes repairié as loges et as trés,
Puis te vantas le soir, quant tu fus enivrés,
Que li viel chevalier c’avoies amené
L’avoient moult miex fait que li joule d’assés,
Assés en fui le soir laidement ramponés.”

(ll. 144-161.)

Compare also *Syr Ferumbras*, ll. 144-163

- p. 32, l. 1088. *of* = “on account of.”
- p. 32, l. 1092. According to most of the old romances Roland was invulnerable. He never lost any blood by a wound but on the occasion when he was beaten by Charlemagne
- “For trois gouttes sans plus, quant Charles par irour
Le feri de son gant que le virent plousour.”

See *Histoire Poétique*, p. 264.

The French text (ll. 166-170) runs as follows :

“Karles trait son gant destre, qui fu à or parés
Fiert le comte Rollant en travers sur le nés;
Après le caup en est li sans vermaus volés.
Rollans jete le main au branc qui est letrés;
Ja en ferist son oncle se il n’en fust ostés.”

- p. 32, l. 1094. *abye*, “to pay for, suffer for.” In Mod. Eng. *abye* is corrupted into *abide*. See Morris, Gloss. to *Chaucer* (Clarend. Press), s. v. *aboughte*.
- p. 32, l. 1096. Double negatives like *never none* are pretty common in mediæval writers. Cf. in the *Sowdan*, ll. 1876, 2181, 2199, 2279, 2305.

- p. 32, l. 1103. *at one*, “of one mind, agreement.” Cf. *King Horn*, ed. Lumby, l. 925:

“At on he was wiþ þe king.”

Hence Mod. Eng. *atone*, “to set at one, to reconcile.” See Zupitza’s note to *Guy*, l. 5308.

- p. 32, l. 1106. *to make voydaunce*, the same as to *voide*, l. 1768 = “to quit, to depart from, to get rid of.”
- p. 32, l. 1110. *withoute more* = “without delay, immediately.” *more* is O.E. *māra*, comparative to *micel*; it is not the Latin *more*. See Zupitza’s note to *Guy*, l. 719.
- p. 33, l. 1126. *renewed*, “tied.” Fr. *renouer*, from *nœud* = Lat. *nodus*. It is to be distinguished from *renouvel* = “renovated,” which occurs in l. 2200.
- p. 32, l. 1128. *hidur* is spelt *hider* in ll. 810, 833, etc.
- p. 32, l. 1135. *Generyse*. In the other versions Olyver calls himself *Garin*. See *Introduction* on p. xxxiii.
- p. 32, l. 1141. *lerne*, “to teach.” See Zupitza’s note to *Guy*, l. 6352. *scole*, O.E. *scōl*, Mod. Eng. *school*, means here “style, or manner of fighting.” It must not be confounded with *schole*, O.E. *scolu*, “troop, band,” Mod. Eng. *shoal*. Cf. also *The Song of Roland*, 129/786.
- p. 33, l. 1145. *myghty men of honde*. So in l. 3029. The same phrase occurs in M.H.G. “ein helt ze *sīnen handen*,” which is explained as meaning, “a hero [or one who becomes a hero] by the strength of his hands or arms.” See Jänicke’s note to *Biterolf*, 5078, and Grimm’s *Grammatik*, IV. 727 note. The expression seems to be originally French; cf. Méon, *Fabliaux*, III. 478: “chevaliers *de sa main*”; *Renard*, ed. Martin, l. 21409: “proedom *de sa main*.” Cf. also *Roman des Eies*, ed. Scheler, l. 433, where *main* is wrongly explained by the editor.
- p. 33, l. 1151. *plete*, “plead.” The rhyme leads us to suppose that the author pronounced *plede*, which indeed is the more common form.
- p. 33, l. 1154. *and* makes no sense here. *thenkes* must also be incorrect, the 3rd person present singular always terminating in *-eth* in this poem, and not in *-es*. Read *as thenketh me*; *thenketh me* occurs in l. 465.
- p. 34, l. 1158. *pight*, “pitched, fixed.” The infinitive mood is *picchen*; cf. O.Dutch *picken*, O.Icel. *pikka*, “pungere, pangere.”
- p. 34, l. 1159. In the French *Fierabras*, l. 606 *et seq.*, Oliver also assists the Saracen to put on his gear. This point is not mentioned in the Ashmolean version, see *Introduction*, p. xxviii.
- p. 34, l. 1163. *worthed up*, “became up, got up, mounted.” It is the past tense of the verb *worthen*, O.E. *weorðan*, “to become.” Another past tense of this verb is *worth*, l. 1204.
- p. 34, l. 1164. *arcest*, or *arest* = “a rest, or support for the spear when

couched for the attack" (Morris). Originally = "stoppage, waiting, readiness." Cf. Mätzner's *Wörterbuch*, p. 107.

- p. 34, l. 1167. *as fire of thonder*, cf. *dinte of thondir* in l. 1207.
 p. 34, l. 1168. *to-braste*, "burst in pieces." The prefix *to-*, answering to Germ. *zer-*, has the force of "in twain, asunder."
 p. 34, l. 1170. *threste*, O.E. *præstan*, "premere, trudere." The author probably pronounced *thraste*, which will improve the rhyme.
 p. 34, ll. 1179-80. *upon the hede* (blank in MS) *the hede*. This is evidently a mistake of the scribe; *sore*, l. 1180, too, which does not rhyme with *crowne*, is probably miswritten for *sone*. The rhyme as well as the context shows that the true reading is:

"Olyver him hitte again
 Upon the hede than fulle sone
 He carfe away with myght and mayne
 The cercle that sate uppon his crowne."

- p. 34, l. 1182. About the *cercle*, see Demay, *Le Costume de guerre*, p. 132. "Non seulement le cône du heaume (helme) est bordé par ce cercle, mais il est parfois renforcé dans toute sa hauteur par deux arêtes placées l'une devant, l'autre derrière, ou par quatre bandes de métal ornementées (de verroteries), venant aboutir et se croiser à son sommet."—*crowne* means the "tonsure of the head," then topically "the skull or head."

- p. 34, l. 1185. *the botteles of bawme* are not mentioned anywhere else in the *Sowdan*; the other versions tell us that the balm contained in those vessels was the same as that with which Christ was anointed. Cf. *Syr Ferumbras*, ll. 510—517; and see *Introduction*, p. vi and xxix.

- p. 34, l. 1191. *the river*. According to the oldest version of the poem the whole combat took place on the shore of the Tiber, near Rome. See *Introduction*, pp. xi and xxxii. Cf. *Fierabras*, l. 1049:

"Pres fu du far de Rome, ses a dedes jetés,"

and *Philippe Mousket*, I. 4705-6:

"Les .ii. barius qu'à Rome prist,
 Si les gieta enmi le Toivre."

In the *Sowdan* as well as in the *Ashmole* MS. there is no mention of Oliver's drinking of the balm before throwing it into the water, which both the Provençal and the French versions tell us he did. Cf. *Fierabras*, ll. 1031—1048, and the Provençal version, ll. 1335, *et seq.*

- p. 35, l. 1210. *fille*, "fel."

- p. 35, ll. 1221. *dere* spoils the rhyme. Read "*free*."

- p. 36, l. 1250. *Cousyn to King Charles*, cf. l. 1117. In ll. 1499 and 1671 Oliver is said to be nephew to Charlemagne. He was the son of Renier de Gennes, who according to *Sir Ferumbras*, l. 652: "Y am Charlis emys sone"—was the uncle of Charlemagne. In the poem *Girar de Viane* we find Oliver among the enemies of the

Emperor and fighting with Roland in close combat; they are at length stopped by divine interposition. Then began a close friendship which lasted till their death at Roncesvaux. Oliver's sister Aude was betrothed to Roland. See, besides, *Syr Ferumbras*, ll. 422, 1297, 1305, 1354.

p. 36, l. 1258. *harde grace*, "misfortune," cf. l. 2790.

p. 36, l. 1259. *Persagyn*. This name does not occur in any other version again, except in the *Destruction*, where one Persagon appears in the list of the Saracen barons. But it is not stated there that he is uncle to Ferumbras; cf. besides *Fierabras*, ll. 2614, 2784.

p. 37, l. 1263. Observe the four consecutive feminine rhymes.

p. 37, l. 1277. The scene as related here widely differs from that described in the Ashmolean version. In the *Sowdone*, Oliver gets hold of the sword which is "trussed on Ferumbras's stede." In the Ashmolean poem it is not Oliver who is disarmed, but Ferumbras, and Oliver allows him to pick up his weapon again. This in itself furnishes us an argument for conjecturing that the author of the *Sowdon* did not follow, or even know of, the Ashmolean version. In the French poem, as well as in the Provençal, it is likewise Oliver who is disarmed. If in those poems we find mentioned besides that Ferumbras offered his enemy to take up his sword again—an incident not related in the *Sowdan*—we do not consider this to disprove our supposition that the French version was the source of the *Sowdan*, as we may consider our author in this case simply to have adhered to his favourite practice of shortening his original as much as possible, so far as no essential point is concerned. Cf. the French *Fierabras*, ll. 1289—1346.

p. 37, l. 1286. *saught* is a misprint for *raught*.

p. 37, l. 1289. *He thought he quyte*. *quyte* may be explained as standing for *quyted*, or else *he* must be changed into *to*: *He thought to quyte*, the latter reading is perhaps preferable. We find in l. 3110 a passage agreeing almost exactly with this.

p. 38, l. 1298. *Qwyntyn*. The name of this Saint does not occur in any other version of our romance.

p. 38, l. 1308. There is no mention made of this prayer in the Ashmolean version, the *Sowdan* here (ll. 1308—1340) agrees again with the French *Fierabras*, ll. 1164—1244 (and with the Provençal poem, l. 1493, *et seq.*), with the only difference, that the prayer which Charlemagne addressed to God, in order to bestow the victory upon the Christian hero, is much longer in *F*, and is stuffed with so many details of the Scripture, that in some way it may be regarded as a succinct account of the whole life of the Lord.

p. 38, l. 1320. *skomfited* = *discomfited*, l. 1464. It is formed by the same analogy as *stroyeth* = *destroyeth*. See note to l. 780. The substantive *discumfiture*, O.Fr. *desconfiture*, occurs in l. 336; the same

word, without prefix, is found in M.H.G., cf. *Kudrun*, ed. Martin, 646, 2 :

"dô si hêten gerne die porten zuo getân
dô muosten si daz lernen durch schumphentiuren verlân."

The Italian noun is *sconfitta*, and the verb *sconfiggere*.

- p. 32, l. 1327. *God above* does not rhyme with *lord almighty*. The rhyme is easily restored if we read *of might* (cf. l. 2059) for *above*, and if we change *almighty* into *almighte*, so that we have :

l. 1327. "Tho Charles thanked God of myghte."

l. 1329. "And saide, 'blessed be thou, lord almyghte.'"

The adjective *almȳt* is of frequent occurrence in Mid. Eng. writers. So in *Allit. Poems*, l. 497 : "in sothful gospel of god almyȳt;" *Syr Ferumbras*, l. 3580, "God almyȳte : siȳte;" *ibid.* l. 3815, "god almyȳt : wyȳt."

- p. 39, l. 1349. *cas* is an erratum for *ras*.—"Ras, shave." "Rees 1693, evening." These explanations given by the editor of the Roxb. Club ed. are wrong. *Ras* and *rees* being both derived from O.E. *reôs*, "impetus cursus," are indiscriminately used in three meanings : (1) "onset, assault;" (2) "course, run, rush, haste, hurry;" (3) "space, time, occasion." The last signification is well shewn by the following passages :

"Hit lasteȳ but a lutel rees."

(*Cl. Maydenhod*, l. 26.)

"ȳat ys to seye upon a rees,
Stynkyng Saxone, be on pees."

(*Arthur*, ed. Furnivall, l. 525.)

In the *Sowdan ras* or *rees* means (1) "time, instant, occasion," ll. 1349, 1693; (2) "rush, hurry, haste," ll. 645, 489. *rase*, l. 774 = "current in the sea," the same word as the preceding *ras* and *rees*, meaning properly, "a narrow rush, or violent current of water." See Morris, *Chaucer's Prologue* (Clarendon Press), s. v. *reyse*. Cf. the French expressions, "raz de mer," "raz de courant," "raz de marée."

- p. 39, l. 1361. *sene : be*. Read *se* as in ll. 1124, 658, 1826.
- p. 40, l. 1372. *ryden*, which does not rhyme with *foghten*, is evidently a clerical error. I suppose *soghten* to be the true reading. For examples of *soght* = "came, went, moved," see Zupitza's note to *Guy*, l. 7151, and Skeat's Glossary to *Specimens*, s. v. *socht*.—There is still another corruption in this passage, as *assembled* does not rhyme with *ordeȳned*.
- p. 40, l. 1380. Note the transition from the indirect to the direct speech.
- p. 40, l. 1381. As it stands, the line is too long and spoils the rhythm. The words "if ye cast me downe" can be dispensed with.
- p. 40, l. 1383. *thare : were* (O.E. *werian*). The rhyme is easily restored by reading *there* instead of *thare*, cf. ll. 2604, 2404, 2245, etc. and see *Introduction*, p xxxv.

p. 41, ll. 1419-22. Observe the weak rhymes alternating with the strong ones.

p. 41, l. 1420. *brother* means "brother-in-law." Oliver's sister Aude was Roland's intended bride. Perhaps also *brother* may be taken here in sense of "brother in arms," as in most romances we find Roland and Oliver mentioned as a couple of true friends united by the most tender ties of comradeship. Besides, Oliver was highly indebted to Roland, who had rescued him when he had been made a prisoner after his duel with Ferragus.

p. 41, l. 1423. *cowthe* miswritten for *caughte*, which we read in ll. 1411, 1603.

p. 41, l. 1424. *Ascopartes* is the correct form. See note on l. 495.

p. 51, l. 1427. *foolde* cannot be "earth" here, for which the editor of the Roxburghe Club ed. takes it. *Foolde* is the participle past of *fealden*, "to fold, plicare." It means, "folded, bent down, fallen." This seems also to be the sense of *folde* in the following passages:

Lazamon, 23983-4:

"pa feol Frolle
folde to grunde."

Ibid. ll. 27054-6:

"Romanisee veollen
fiftene hundred
folden to grunden."

Ibid. ll. 20057-60:

"he þohte to quellen
þe king on his þeode
& his fole valden
volden to grunde."

Cf. *Stratmann*, p. 194.

p. 41, l. 1433. Roland and Olyver are taken prisoners. This incident is differently related in the other poems. There Roland is not taken at all, but sent afterwards among the messengers to the Soudan's court. Together with Oliver four knights are taken, viz. Gwylmer, Berard, Geoffrey and Aubry, who all are carried away by the flying Saracens in spite of the efforts of Roland and Ogier.

p. 42, l. 1451. *what* = "who." See Koch, *Eng. Gr.* II. § 339, and Skeat's note to *Piers the Plowman* (Clarendon Press), 113/19. So in ll. 1133, 1623.

p. 42, l. 1456. *astyte* has nothing to do with the Latin *astutus* with which the editor of the Roxb. Club ed. apparently confounds it in explaining it as "cunningly devised." *Astyte* means "at once, immediately, suddenly"; see Morris, Glossary to *Allit. Poems*. It is a compound of the simple word *tyte*, "soon, quickly," which see above, l. 181.

p. 43, l. 1475. *Turpyn*. The name of the archbishop is not mentioned in the Ashmolean version. The French text, ll. 1836-40, runs as follows:

“Karles, nostre empereres, en est en piés levés,
 Il apela Milon et Turpin l'alosés,
 Deus rices arcevesques de moult grant sainteté:
 Faites moi tost uns fons beneir et saerer;
 Je woel que cis rois soit baupiziés et levés.”

Cf. also the Provençal poem, l. 1899, *et seq.*

p. 43, l. 1483. *nought for thane* = “nevertheless,” cf. Koch, *Eng. Gr.* II. p. 473.

p. 43, l. 1486. *Rome* is a corruption of *Roye*, as follows from the French *Fierabras*, l. 1851:

“C'est sains Florans de Roie, ce dist l'auctorités.”

Cf. the Ashmole *Ferumbras*, l. 1087, and Græber, *Zeitschrift für romanische Philologie*, IV. p. 167.

p. 43, l. 1495. *affrayned*, which must not be confounded with *affrayed*, as the editor of the Roxburghe Club ed. does, means “asked, inquired.” It is the compound of *freynen* or *fraynen*, O.E. *frignan*, “to ask.” Goth. *fraihnan*. Germ. *fragen*.

p. 43, l. 1497. *allayned*, “concealed.” The simple verb *layne* (from Icel. *leyna*, cf. Zupitza's note to *Guy*, l. 2994) is still retained in the Scottish dialect, with the sense of “to hide.” Cf. also Morris, *Allit. Poems*, Gloss. s. v. *layned*.

p. 43, l. 1498. In the other poems the prisoners do not tell their true names; see *Introduction*, pp. xxvii and xxix; and cf. *Syr Ferumbras*, l. 1167.

p. 43, l. 1499. Roland is nephew to Charlemagne on his mother's side. See note to l. 1888, and cf. the Ashmole *Ferumbras*, l. 2066. For Oliver, see above, note to l. 1250.

p. 44, l. 1515. In the *Sowdan* Floripas herself advises Laban not to slay his captives, but to imprison them. In the other versions it is one of the barons who gives the same advice. See *Introduction*, p. xxviii.

p. 44, l. 1538. *depe*: *myrke*. The rhyme will be restored by reading *dirke* or *derke* instead of *depe*. *derke* occurs in l. 2541.

p. 45, l. 1604. *maute*. “In Old French *mauté* is malice.” Gloss. to Roxburghe Club ed. I do not know whether *mauté* exists in O.Fr., but even if it did, it would make no sense here. I feel sure *maute* is a corruption of *mynte* or *mente* (cf. l. 1784), the preterite of *minten* or *menten* = “to aim a blow, to strike,” from O.E. *myntan*, “to intend, to purpose.” See Zupitza's note to *Guy*, l. 6579, and Morris, *Allit. Poems*, s. v. *mynte*. Cf. also *Syr Ferumbras*, l. 5587:

“þan Charlis a strok till hym gan mynte;
 Ac hym faylede of ys dynte,
 for þat swerd hym glente . . .”

p. 47, l. 1615. *trew* instead of *free* will restore the rhyme. The same rhyme *trew*: *newe* occurs in ll. 67, 588.

p. 47, l. 1619. *fele sithe*, “many a time, often.” So in ll. 2740, 2815. Cf. *ofte sithe*, l. 916.

p. 47, l. 1624. *ruly*, O.E. hrêowlîc = "rueful, sorrowful, mournful, piteous."

p. 47, l. 1645. *harme skathe* makes no sense. Read *harme & skathe*, which occurs in *Gen. and Exod.* l. 2314 :

"šis sonde hem overtakeš raše
And bicalleš of harme and scaše."

p. 48, l. 1665. In the French *Fierabras* (as well as in the Ashmolean version) it is Roland whom Charlemagne addresses first (see above, note to l. 1433); he tells him that he must go on a mission to demand the surrender of Oliver and his companions. Upon which Naymes and the other twelve peers remonstrate, but are all sent to Laban one after the other, just as in the *Sowdan*. In the Provençal poem it is only Guy who protests. Cf. ll. 2263-2282 of the French *Fierabras* :

"Rollant regarda tost, si l'a araisonné :
Biaus nés, ce dist li rois, trop sui por vous irés ;
Vous movrés le matin, à Aigremore irés ;
Si dirés l'amirant, gardés ne li celés,
Rende moi la courone dont Dix fu couronés
Et les autres reliques dont je sui moult penés ;
Et en après demant mes chevalier menbrés ;
Et se il ne le fait si que deviserés,
Dites jel ferai pendre par la goule à un trefs,
En destre le menrai com .i. larron prové,
Ne troverai putel où il ne soit passé." etc.

p. 48, l. 1668. Cf. *Fierabras*, ll. 2309-2321, and *Syr Ferumbras*, l. 1486-1493.

p. 49, l. 1683. *lese*, "lose." So in l. 2655 and 1696, where it rhymes with *chese*, which occurs again in ll. 2748, 2934.

p. 49, l. 1687. French text gives (ll. 2297, *et seq.*) :

"Ogiers li boins Danois s'en est levés en piés :
Sire drois emperere, pour amour Dieu. oîés :
Bien sai se il i vont ja n'en revenra piés.
Avoec irés, dist Karles, par les ex de mon cief :
Or i serés vous .v. qui porterés mes briés."

p. 49, l. 1691. *Bery* must be miswritten for *Terry*, as we find Terris d'Ardane in the French *Fierabras*, l. 2290, and Terry of Ardane in *Syr Ferumbras*, l. 1469. According to l. 3187 of *Sir Ferumbras*, Thierry is the father of Berard (Bryer) of Mountdidier. Cf. the French text, ll. 2290-96 and *Syr Ferumbras*, ll. 1468-1473.

p. 49, l. 1693. *rees*, "time, occasion." See note to l. 1349.

p. 49, l. 1695. Folk Balian is not mentioned in any other poem of our romance. See *Introduction*, p. xxvii.

p. 49, l. 1698. *chese*, O.E. *cōosan*, Mod. E. *choose*. It here means "to be free to choose":—"You shall not be free to choose," "you shall have no choice," "you shall do what you are ordered." See Mätzner's remark [in his *Wörterb.*, p. 562, s. v. *chensen*] to Halliwell, *Dict.* p. 250.

- p. 49, l. 1699. *Aleroyse*. See note to l. 884.
- p. 49, l. 1711. *Turpyn*. There was a real bishop of this name, who, according to the *Gallia Christiana*, held the see of Reims from A.D. 753 to 794. As we find him described in the romances, Turpin was the very type of a knight-bishop. In the poem of *Aspremont*, he bears before the Christian army the wood of the true cross which in his hands beams with brightness like the sun. In the romance of the *Enfances Ogier* it was he, into whose custody Ogier was given, when he had been made a prisoner after his revolt, in company with the king of Lombardy, against Charlemagne (see above, note to l. 856), and who, notwithstanding the order of Charles to have Ogier starved to death, kept the Dane alive, who afterwards, when the Saracens invaded France, proved a great help to the Christian arms. As we read in the *Chanson de Roland*, ll. 2242ss, Turpin met his death at Roncesvaux, but according to the *Chronicle of Turpin*, he survived the disaster of Roncesvaux, and was saying mass for the dead, when he saw the angels carrying the soul of Roland up to heaven. But from Gaston Paris's Essay *De Pseudo-Turpino* we know this chronicle to be an apocryphical book written by two monks of the eleventh and twelfth century.
- p. 49, l. 1717. *set not of youre barons so light* = "do not count, consider them so little." Cf. "to take one so lighte," in *Syr Ferumbras*, ll. 114, 156.
- p. 50, l. 1721. *gyfe no coost* has the same meaning as *give no tale* = "make no account, do not mind." See Zupitza's note to *Guy*, 8143. Cf. also *Sowdan*, l. 2793, and *Syr Ferumbras*, l. 5847, 101, 4975; and also ll. 173, 1578.
- p. 50, l. 1723. Bryer of Mountez or Berard de Montdidier was celebrated for his gallantries and attentions to the ladies :
- "D'ardimen vail Rotlan et Olivier
E de domnei Berart de Mondesdier."
- i. e.*—"In prowess I am equal to Rolland and to Oliver, in matters of love to Berart of M." says the troubadour Peire Vidal in his poem *Dragoman seiner*; cf. also *Fierabras*, ll. 2125-7 :
- "Je ne sai cui vous estes, car ne vous puis viser,
Mais je cuit c'as pucieles sivés moult bien juer,
En cambre sous cortine baisier et acoler."
- See, besides, *Syr Ferumbras*, ll. 422, 1297, 1305, 1354. This Bryer of Mountes must be the same as the one slain in a sally of the twelve peers, ll. 2604, 2622, because, according to l. 1723, it was he who was among the peers sent on a mission to the Soudan. There is one Bryer of Brytaine occurring in l. 886, whom one might be inclined to think identical with Bryer of Mountes, as in l. 886 he is cited together with the other peers. But since we find him again as the treasurer of Charlemagne (l. 3205), this is impossible, unless we suppose the mention of Bryer in l. 3205 to be owing to the absent-

mindedness of the author, who may be accused of a similar inadvertency with regard to Rychard of Normandy; cf. note to l. 2797, and Index of Names, *s. v.* Flagot.

- p. 50, l. 1743. *Bronland*. The true reading is *Brouland*, as shewn by *Fierabras*, ll. 1549, 5174, &c.; *Destruction*, ll. 1240-159, 441, and *Sowdan*, ll. 1759, 2456. The Ashmole MS. has *Bruyllant*.
- p. 51, l. 1751. *thane* = "thane that." See Zupitza's note to *Guy*, 992, p. 363.
- p. 51, l. 1778. *charke* hardly makes sense here. It is perhaps a clerical error for *charge*, "to command, to order." The sense would then be, "and to tell him the Soudan's strict orders which by peril of death (= *upon life and lithe*) Laban recommended him to obey."
- p. 51, l. 1779. *pen* instead of *pan* would improve the rhyme.
- p. 52, l. 1788. *lorde of Spayne*. Cf. the French expression, "amirans d'Espagne," which we find so often used in the *Destruction*.
- p. 52, l. 1802. *trappe* is Mod. Eng. *trape*, which is used in the sense of "to traipse, to walk sluttishly." Halliwell has "trapes = to wander about."
- p. 52, l. 1816. *byleved*. Rhyme and sense will be improved by reading *byleven*.
- p. 53, l. 1854. *tyme* makes no sense here. Perhaps we ought to read *I dyne*; cf. ll. 1508, 1114, 1837, and *Syr Ferumbras*, l. 5621:

"Oþer elles þoo shalt þyn hefd forgon,
To morwen, or y wil dyne."

Fierabras, l. 1914:

"Ja mais ne mengerai si sera desmembrés."

See also *Guy*, l. 3695.

- p. 54, l. 1888. *Syr Gy, newew unto the king Charles*. Cf. *Fierabras*, ll. 3406-8:

"On m'apele Guion, de Borgoigne fui nés,
Et fils d'une des filles au due Millon d'Angler,
Cousin germain Rollant, qui tant fait à douter."

Duke Milon d'Anglers was brother-in-law to Charlemagne, whose sister Berte was Milon's wife and mother to Roland. Cf. Philippe Mousket, l. 2706-8:

"S'ot Charles une autre sereur,
Bertain: cele prist à seigneur
Milon d'Anglers, s'en ot Rollant."

If, therefore, in the passage quoted above from *Fierabras*, Guy is said to be the grandson of Milon, he must have been the grand-nephew of Charlemagne, and nephew to Rollant. As we learn from the French poem of *Guy de Bourgoigne*, Guy's father was Samson of Burgundy. Cf. besides, *Histoire Poétique*, p. 407, and *Syr Ferumbras*, ll. 1922, 2091, 1410, etc.

- p. 55, l. 1892. *And yet knowe I him noght*. Floripas has already once

seen Guy when he was defeating Lukafer before Rome; cf. *Fierabras*, ll. 2237-2245:

“i. chevalier de France ai lontans enamé
 Guis a nom de Borgoigne, moult i a bel armé;
 Parens est Karlemaine et Rollant l'aduré.
 Dès que je fui à Romme, m'a tout mon cuer emblé.
 Quant l'amirans mes peres fist gaster la cité,
 Lucafer de Baudas abati ens ou pré,
 Et lui et le ceval, d'un fort espiel quarre.
 Se cis n'est mes maris, je n'arai homme né;
 Pour lui voel je croire ou roi de sainte maïsté.”

See also *Syr Ferumbras*, ll. 2073-2087. Our line does not necessarily imply a contradiction to the French text, as on the former occasion she probably saw the duel from a great distance, when the latter's features were hidden by his helmet. That she really did not recognize him follows from the following passage of *Fierabras*, l. 2800, *et seq.*

“Je aim en douce France .i. leger baceler.”
 —“Dame, comment a nom?” ce dist Rollans li her.
 Et respont la puciele: “ja le m'orrés nommer;
 Guis a nom de Borgoigne, moult i a bel armé.”
 —“Par mon cief” dist Rollans “à vos ex le vées
 N'a pas entre vous deus iiii piés mesurés.”

Besides there are numerous instances to be met with in mediæval poetry of persons enamoured of some one they had never seen:

“Ans no la vi et am la fort”

says Guillelm de Poitiers in speaking of his lady (Mahn, *Werke der Troubadours*, p. 3). Cf. also *Rits. Rom.* II. 19, and *Web. Rom.* II. 131.

- p. 55, l. 1927. *myghty* seems to mean “excellent, delicious,” rather than “heavy.”
- p. 57, l. 1974. *amonge*, “every now and then, from time to time, occasionally.” See Zupitza's note to *Guy*, 2301. It is often used as a kind of expletive.
- p. 57, l. 1995. *foulis*, “fools, foolish.” Cf. the French text:
 “Par Mahoun, dist li rois, trestout sont *fol* prové.”
- p. 57, l. 1996. There is no mention made of this game in the Provençal poem. It is described here even more explicitly than in the French *Fierabras*, ll. 2907—2932. Cf. also *Syr Ferumbras*, ll. 2230—2251.
- p. 57, l. 1997. *assorte* = “assembly, company;” by one *assorte* = “in one company” (Halliwell). It seems to be connected with *sort* = “set, assemblage,” see Skeat, *Specimens of E. E.*, 425/999
- p. 58, l. 2000. *i-fest*: *bläst*. Perhaps we ought to read *i-fast*.
- p. 59, l. 2036. *maden orders*. I do not know the exact meaning of this expression. Perhaps it may be taken with the same sense as the Mod. H. Germ. phrase = “ordnung schaffen,” which literally means

- “to set in order, to put matters straight,” but is often used in the sense of “to clear away,” or, “to remove or despatch.”
- p. 59, l. 2045. *that he wente awaye with lym* = “that he had escaped with (his limbs, or having) his limbs safe and sound. *lyme*, O.E. *lim.*, Mod. Eng. *limb*.
- p. 59, l. 2052. *tho* = O.E. *þá*, “those, them,” it is used as a definite article in l. 2063.
- p. 59, l. 2057. *amapide*, miswritten for *awapide* (Heritage), “astounded, bewildered.” Cf. Stratmann, p. 10.—Mätzner, *Wörterbuch*, p. 150, connects it with Goth. *afhrapjan*, “to suffocate.” We find *m* written for *w* several times in our poem; thus we read *gamylokes* for *gawylokes* in l. 2650, and *romme* for *rowme* in l. 876.
- p. 60, l. 2085. *Assyne*. The rhyme shows that *Assye* is the true reading. *Assye* occurs in ll. 102, 123.
- p. 60, l. 2093. *wone*, “heap, plenty.” O.Icel. *wán*. See Zupitza’s note to *Guy*, p. 444.
- p. 61, l. 2119. *Brenlande*. It ought to be *Breuland* or *Brouland*; see above note to l. 1743.
- p. 61, l. 2120. The first foot in the line consists of the single word *what*. Thus in ll. 2288, 2374, 2394, etc.
- p. 62, l. 2145. *Espyarde*. This name only occurs in this poem. In *Syr Ferumbras*, l. 3824, the messenger sent to the bridge-keeper is called Malyngryas. There is no name mentioned in the French *Fierabras*, l. 4265.
- p. 62, l. 2156. *That no man by the brigge*. There is no verb in the sentence. Perhaps we ought to read *that no man passe by the brigge*, or, *that no man passe the brigge*.
- p. 63, l. 2191. Cf. the description of the giant in *Fierabras*, ll. 4740—4755, and *Syr Ferumbras*, ll. 4435—4441.
- p. 63, l. 2199. *nolde not*. See note to l. 1096.
- p. 64, l. 2225. The line is too long. *Wilde* can be dispensed with, and instead of *horses* we may read *hors*; cf. Skeat, Gloss. to *Prioress’s Tale* (Clarendon Press), s. v. *hors*.
- p. 64, l. 2233. *a magnelle*, “a mangonel,” an ancient military engine used for battering down walls (Halliwell). *Magnelle* is the O.Fr. *Mangonel*, or *Mangoneau*, the Italian *manganello* (= “arbalist, cross-bow”). The latter is the diminutive form of *mangano*, “a sling;” Greek, *μαγγανον*. See Diez, *Etym. Wörterb.*, I. 261.
- p. 64, l. 2238. *Cornel* or *carnel*, Fr. *carnel*, Mod.Fr. *créneau*, “battlement, pinnacle.” Literally it means, “a piece carved out,” i. e. of the wall on the top of a building; the French verb *carneler* or *creneler* signifying, “to carve out, to jag, to notch.” *Carnel* is derived from Latin *crena* (See Diez, *Gramm.*, I. 14), which means “a notch, a cut, an incision” (Diez, *Etym. Wörterb.*, II. 266). Thus *carnel* came to denote a battlement or indented parapet; or more

exactly it was applied to those parts of the wall projecting upwards between the openings or embrasures. It was one of these projecting portions that was here knocked down. Cf. also *Syr Ferumbras*, l. 3314.

- p. 65, l. 2245. The line is too long. Perhaps *or he hit* may be dispensed with.
- p. 65, l. 2247. The episode of Marsedag being slain by Guy is not found in any other poem of this romance.
- p. 65, l. 2271. *Alkaron*, "the Koran," *al* is the Arabic article. There is a god named Alcaron occurring in l. 2762.
- p. 66, l. 2282. *dye: waye*. See l. 441. *forfamelid* = "famished, starved to death." I am not aware of any other instance of this word. Halliwell has "famele = to be famished." The prefix *for-* has intensive or augmentative power; it is particularly used in past participles. See Mätzner's *Grammatik*, I². 542.
- p. 66, l. 2290. *faile* is the infinitive mood = "to be wanting, to become deficient." "Roland seeing the ladies white and pale (with hunger) and (seeing) the bread wanting on their table spoke some words of lamentation," etc.
- p. 66, l. 2303. *forcere*, "chest, coffer." For the etymology see Diez, *Wörterb.*, II. 31, s. v. *forziere*.
- p. 66, l. 2309. As it stands the line is too long. As *you* and *that* may be dispensed with, we ought perhaps to read, *I pray ye wole us alle it shewe*.
- p. 66, l. 2310. *saule*, "fill, hunger satisfied to repletion." The rhyme shows that the last syllable is accentuated. Therefore it cannot be derived from the French *soûl* (Gloss. to Roxb. Club ed.), but from *soûlée*.
- p. 66, l. 2311. *yede* = "went." Not from O.E. *code*, but from *ge-code*. See Zupitza's note to *Guy*, l. 60, and Skeat, *Piers the Plowman* (Clarendon Press), 94/40.
- p. 66, l. 2312. *vertue: fewe*; the rhyme is perfect, see the Abstract of Mr. Nicol's paper in the *Academy* of June 23, 1877 (vol. xi. p. 564, col. 1).
- p. 66, l. 2313. We must scan this line thus :
 And diden it aboûte hem éverychón.
 -en in *diden* is mute; see *Introduction*, p. xxxix.
- p. 67, l. 2326. *ginne* = "engin, contrivance, trick." See note to l. 780.
- p. 67, l. 2337. *lefte*. The rhyme shows that the author pronounced *lafte*, which we find in l. 426.
- p. 68, l. 2351. Cf. *Fierabras*, ll. 3046—3097. In the Provençal poem Maubyn or Malpi, as he is called in Provençal, enters the room by means of a charm which makes the door open itself:

“Vengutz es al fossat, pres de la tor cayrada.
 Tantost intret dedins cuendamens a celada,
 Venc a l'us de la cambra: si la trobet tancada.
 Et a dit son conjur: tota s'es desfermada.”

ll. 2757-60.

- p. 68, l. 2365. The rhyme is restored if we read *ledde* instead of *ladde*. See l. 1651.
- p. 69, l. 2390. *By God and seynte Mary, myn avour*. I think the words *myn avoure* are due to the scribe, not to the author, as they spoil the rhythm. So we get *Mary: we*. This rhyme, although not perfect, is of no rare occurrence in Mid. Eng. works, see *Introduction*, p. xliv. As to the spelling of *avour* I am not aware of any other instance of this form of the word. There is a form *avyowre* cited by Halliwell. Besides, *avoury* and *avowery*, which he quotes under different heads, are perhaps only different spellings of the same word.
- p. 69, l. 2399. *slepinge* must be altered into *slepende* in order to restore the rhyme. The author employed *-and* and *-ynge* as terminations of the present participle. See *Introduction*, p. xxxviii.
- p. 69, l. 2421. *also* belongs to l. 2422.
- p. 70, l. 2433. *so mete I spede*, “as I may succeed.” See Zupitza’s note to *Guy*, l. 615.
- p. 71, l. 2477. *and now* is perhaps miswritten for *inow*; cf. the French text, l. 3803:
 “*Tant y a plates d’or, nus nes porroit nombrer.*”
- p. 71, l. 2482. *wast* gives no sense. Perhaps we ought to read *went*.
- p. 72, ll. 2491—2502. The arrangement of the stanzas seems, as regards the rhymes, to be incorrect.
- p. 72, l. 2507. In the Ashmole *Ferumbras* this episode of the Soudan breaking the image of Mahound is omitted. In the French text he only threatens to make him cry, as soon as he gets hold of him, but he is rebuked by Sorbrance telling him that Mahomet being overtired with guarding the treasure has only fallen asleep. Cf. *Fierabras*, ll. 3820—3829.
- p. 72, l. 2512. *ore*, O.E. *ár*, “mercy, favour.” *Thyn ore* = “grant us thy favour,” “have mercy upon us,” or, “with thy favour.”
- p. 73, l. 2535. Richard of Normandy appearing here as in the French *Fierabras*, among the twelve peers besieged by the Soudan, without having been mentioned before in the number of the knights sent on a mission by Charles, furnishes us with an argument in support of our supposition that the French *Fierabras* was the source of our poem. See *Introduction*, p. xxx, and of *Fierabras*, ll. 3957—3994, and *Syr Ferumbras*, l. 4921.
- p. 73, l. 2538. *wynde: hende*; *wende* which occurs in l. 2328 would improve the rhyme.

- p. 73, l. 2549. *paramour* = "object of chivalrous affection and devotion."
- p. 73, l. 2557. *wronge*, preterite of *wringe*, "to press well out, force one's way."
- p. 73, l. 2558. Does *thile* stand for *while*, as *then*, l. 2527, seems to be miswritten for *when*? Or is *thile* = the while?
- p. 74, l. 2564. *sloughe* : *drowe*. Read *slowe*, as in ll. 2401, 2683, 304, 2208, etc.
- p. 75, l. 2597. *itolde*, "in number," see Zupitza's note to *Guy*, 1770.
- p. 75, l. 2614. *quell* = "kill," which occurs in l. 3006.
- p. 75, l. 2616. *bistaddle*, "hard bestead, greatly imperilled."
- p. 75, l. 2617. *japed*, "mocked, tricked, laughed at." Connected with *leel. gabba*, "to mock."
- p. 76, l. 2639. *tha*. See *Introduction*, p. xxxvii.
- p. 76, l. 2651. *lurdeyn*, Mod. Eng. *lurdan*, which is said to be the Fr. *lourdin* (diminutive of *lourd*). Regarding it as a corruption of "lord Dane" is a mere joke :
 "In every house lord Dane did then rule all,
 Whence laysie lozels lurdanes now we call."
Mirroure for Magistrates, p. 588.
- p. 76, l. 2654. *sewes*. See Skeat, *Prioress's Tale*, p. 286.
- p. 76, l. 2660. *let armes* makes no sense. Read *as armes*—*As armes* = Fr. *aux armes*, "to arms," is of pretty frequent occurrence in Mid. Eng. poems; see Mätzner's *Wörterb.*, p. 112. Cf. also *Syr Ferumbras*, l. 2933 :
 "As armes," *panne cride Rolond*,
 "As armes everychone!"
- Cf. *ibidem*, l. 4125. So we read in the *Destruction*, l. 1460 :
 "Ore as armes, seignours, franc chevalier membré."
- Perhaps we ought to read *as armes* also in l. 491, where the reading *and armes* is somewhat suspicious, since *armes*, if we regard *and armes* to be the true reading, would be the only instance of the imperative plural ending in *-es* (instead of *-eth*) in the *Sowdan*.
- p. 77 l. 2689. *Thay thanked God that thay him hadde Gyfe thaye suche grace to spede*. These lines are corrupt. I propose to read :
 "Thay thanked God that hem hadde
 Gyfen suche grace to spede."
- p. 77, l. 2694. *alaye*, written as one word in the MS., must be divided into two, *a* being the indefinite article, and *laye* meaning "unploughed ground, field, pasture, meadow." Mod. Eng. *ley*, *lea*, *lay*. See *Stratmann*, s. v. *lez*, p. 356.
- p. 77, l. 2698. *he*, "they." This is the only instance of *he* instead of the common *thay*. But *he*, which is further confirmed by the rhyme, must certainly be attributed to the author; *thay* occurs only once.

(l. 3021) as a rhyme, but the rhyme is not a good one, and there also it would be preferable to read *he*.

p. 78, l. 2706. *by my thriste*, the same as “so mote y thryve,” or, “so mote y spede” = “as (verily as) I may thrive,” “in truth.”

p. 78, l. 2707. *see*; cf. Zupitza’s note to *Guy*, 163.

p. 78, l. 2719. *wole*: *skille*. The rhyme shows that *wole* cannot be due to the author; we must read *wille* (or *welle* which occurs l. 2633).

p. 78, l. 2732. *bikure* or *bykeringe*, l. 2559 = “fight, battle, skirmish.” *Er durste bikure abide*. The subject is wanting, see note to l. 67. Or is there any corruption in this line? Perhaps we ought to read: “Lenger durste [thay] no bikure abyde.” Cf. ll. 3117, 2610, 2947.

p. 79, l. 2748. *love*. The rhyme requires *leef* or *leeve*. *leef*, O.E. *leof*, means “dear, beloved.” For examples of *leef* being used as a substantive, see Stratmann, p. 359.

p. 80, l. 2793. *eye*, “egg.” See Koch, *Eng. Gr.* II. § 582, and compare the French phrase “valoir un œuf pelé.”

p. 80, l. 2797. *and his meyne*. This must be a mistake of the author himself. According to l. 2557, Richard had ventured alone on a mission to Charlemagne. There is no mention whatever made afterwards that he was joined by any one; the other poems likewise state that Richard was without any companion.

p. 80, l. 2805. *lete*: *gate*. The rhyme requires *late*.

p. 81, l. 2810. *cliffe*. Here the author of the *Sowdan* goes so far in shortening his original as to be wholly unintelligible. Indeed, any reader, not comparing these lines with corresponding passages in the French poem, will be left without any clue to what *cliff* is here intended to mean. From the French *Fierabras* we know that the water of the river was very deep and broad, and that the banks were exceedingly steep and almost inaccessible. Cf. *Fierabras*, ll. 4349:

“Et voit l’aigue bruïant, le flot parfont et lé.”

l. 4358: “La rive en est moult haute, bien fait à redouter.” Cf. also the Provençal poem, ll. 3733, *et seq.*:

“Richart regarda l’aygua, que fe mot a duptar,
E fo grans e preonda, que no y auza intrar,
E la riba fou *auta de C pes* ses gaber.”

Now it was by means of a twofold miracle that the Christian knight was enabled to cross the river:

(1) The waters suddenly increased and rose so as to reach the very top of the banks; cf. *Fierabras*, ll. 4365-69:

“Or oiés quel vertu Diex i vout demonstrier
Por le roi Karlemaine, qui tant fait à douter.
Ançois que on eüst une liuée alé,
Veïssiés si Flagot engroissier et enfler,
Que par *desous la rive* commence à seronder.”

Provençal, ll. 3741-45:

CHARL. ROM. V.

K

“Ara podetz auzir, si m voletz escoutar :
 Tan bela maravilha li vole dieus demostrar
 Per lo bon rey de Fransa que el vole tant amar ;
 Ans un trag de balesta pogues lunhs hom anar,
 Pogratz vezer Flagot *sus la riba montar.*”

(2) A deer appears and shows Richard the way across the river to the top of the opposite bank.

“Atant es vous .i. cerf, que Diex i fist aler,
 Et fu blans comme nois, biaux fu à resgarder.
 Devant le ber Richart se prent à demonstrer,
 Devant lui est tantost ens en Flagot entrés.
 Li dus voit Sarrazins après lui aroutés,
 S’il ot paour de mort ne fait à demander.
 Après le blance bisse commencha à errer
 Tout ainsi com ele vait, lait le cheval aler ;
 Et li ciers vait devant, qui bien s’i sot garder,
 D’autre part à la rive se prent à ariver.”

Cf. also the Provençal version, ll. 3751-54 :

“Après la blanca bestia laycha ’l destrier anar.
 E lo cer vay denan, que l saup mot ben guizar,
 De l’autra part de l’aygua l’a fayt ben aribar,
E dieus a fayt l’lagot en son estat tornar.”

This bank which formerly was steep and inaccessible, but is now covered with water, is called *cliff* by our poet. In the Ashinolean poem the first miracle is not mentioned ; cf. *Syr Ferumbras*, ll. 3943, *et seq.*

p. 81, l. 2811. *he blessed him in God's name.* The phrase occurs also in *Syr Ferumbras*, l. 3961, but is not to be found in the French text. Mr. John Shelley (in his paper printed in the *Annual Report and Transactions* of the Plymouth Institution, IV. i. 71) took this phrase as a proof that the original of the *Sowdan* could not have been the French poem. But it must be stated that as in the *Sowdan*, l. 2807, so in the French version Richard is said to have addressed a prayer to God :

“Escortrement commence Jhesu à reclaimer :
 Glorieus sire pere, qui te laissas pener
 En la crois beneoite pour ton pule sauver,
 Garisiés hui mon cors de mort et d’afoler,
 Que je puisse Karlon mon message conter.”

Fierabras, ll. 4360-64.

If now we consider that some lines back (l. 4093) the French poem expressively states that Richard seeing himself hard pressed by the Saracens, signed himself with the sign of the cross—

“Lors a levé sa main, de Jhesu s’est signiés”

an incident which at that moment is omitted in the *Sowdan*—we think ourselves entitled to regard this proof as not very convincing.

p. 81, l. 2820. *Ganelon*, one of Charlemagne’s officers, who by his treachery was the cause of the defeat of Roncesvaux, the death of Roland, etc., for which he was torn to death by horses. For

several centuries his name was a synonymous word with traitor.
Ganelo = Germ. *Wenhilo*.

p. 81, l. 2845. *Fremounde* cannot be the true reading, as it does not rhyme with *kinge*. Besides *Fremounde* does not occur again in the poem. Perhaps we ought to read *Qwyntyne*, as in l. 1298. In the corresponding passage of the French *Fierabras* (l. 4625) it is to St. Denis that Charles swears; cf. also *Syr Ferumbras*, l. 4289.

p. 82, l. 2850. *And* makes no sense. Read "*God*."

p. 83, l. 2887. *gryse* : *assaye*. We get a perfect rhyme if we read *gray* instead of *gryse*. Halliwell, s. v. "gray," has: "the skin or fur of a badger."

p. 83, l. 2891. As it stands, the line does not rhyme with l. 2893. The rhyme will be restored if we read :

"Lycence gete ye noone nere," or perhaps
"Lycence gete ye of me nere,"

nere meaning *ne'er*, *never*, as in *Guy*, 10550 and 10716.

p. 84, l. 2939. The name of the giantess is *Amiette* or *Amiote* in the other poems.

p. 84, l. 2941. This line is too long; *as pikke* may be omitted.

p. 84, l. 2942. *bydene*, "immediately, all at once." On the etymology see Zupitza's note to *Guy*, 2408.

p. 85, l. 2981. *ayene* means "back." So in *Genesis and Exodus*, l. 1097 :

"And bodem hem and tagten wel
 ȝat here non wente agen."

Again, l. 3267 : "ȝo quoȝen he 'wende agen,
 An israel fole lete we ben.'"

p. 86, l. 3020. As it stands, this line does not scan well. Perhaps we may read *month* instead of *monthes*, and *childre* instead of *children*, and scan the line thus :

Found two childre of séven month oólde.

p. 87, l. 3021. *thay* : *Normandy*. The rhyme, though imperfect, cannot be objected to; but as the rhyme *e* : *y* (*i*) is frequently employed by our author (see *Introduction*, p. xlv), and was of rather common use about that period (see Ellis, *Pronunciation*, I. 271), we might incline to the supposition that *he* is the true reading. Cf. besides l. 2698.

p. 87, l. 3034. *mene* makes no sense. Perhaps we ought to read : *mete*, "food."

p. 87, l. 3044. In the French poem, l. 5108, Hoel and Riol are appointed governors of Mantriblé, whereas Richard goes on with Charles and commands one of the divisions of his army (l. 5577). Cf. *Syr Ferumbras*, l. 5643.

p. 88, l. 3062. *coost*, "country, region." See Mätzner's *Wörterb.*, 487.

p. 88, l. 3084. In the *Fierabras*, l. 5374, it is Naymes who first recognizes the banner of France; cf. *Syr Ferumbras*, l. 5209.

- p. 89, l. 3098. *of the Ethiopes* = "some of the Ethiopians." This may be regarded as an example of the partitive use of *of*. Cf. Zupitza's note to *Guy*, 1961.
- p. 89, l. 3103. *alto hewe* must be more correctly written *al to-hewe*;—*to-*, as a mere prefix (signifying "in twain, asunder, apart" = Germ. *zer*) belongs essentially to the verb; the intensive adverb *al* (= "utterly, omnino,") used before verbs beginning not only with *to-*, but also before other prefixes, still further strengthens, and belongs to, the whole expression. So *al to-treden*, l. 1382, *to-braste*, l. 1168.
- p. 89, l. 3122. *Belmore*. Perhaps identical with Belmarine.
- p. 90, l. 3130. *wode-wroth*, "madly angry." Cf. Skeat, *Specimens of Early Eng. Lit.*, 80/37.
- p. 90, l. 3141. *game*, "sport, joke, affair."
- p. 90, l. 3154. *hal*, "be called." See note, l. 613.
- p. 91, l. 3164. *bronde*, "sword." In the next line *bronte* means "blow, stroke."
- p. 91, l. 3189. *lande: commaunde*. See note, l. 59.
- p. 91, l. 3191. The rhyme is spoiled. Perhaps *than* must be transposed so that we get the rhyme *baptysed: imaryed*.
- p. 92, l. 3210. *there to abide in store* = "to be kept in store"; cf. Skelton, ed. Dyce, I. 162, 221.
- p. 92, l. 3227. *victory* = "booty, spoils of victory, trophy."
- p. 92, l. 3232. *the hyer honde to have* = "to have conquered or vanquished." The same phrase is found in M. H. G.; cf. Hartmann's *Iwein*, ed. Lachmann, l. 1537-8:
- "Vrou Minne nam die obern hant,
daz si in vienc unde bant."
- p. 93, l. 3236. In the French *Fierabras*, l. 6082, *et seq.*, and in the Provençal poem, l. 5067, *et seq.*, the relics are distributed as follows: Part of the crown and one nail to St. Denis, and "*li signes*," the winding-sheet of the Lord, to Compiègne. There is no mention made of the cross in the French poem (see note to l. 665); cf. *Introd.* pp. l and liv.
- p. 93, l. 3253. According to the *Chanson de Roland*, Ganelon has been drawn and quartered in a field near Aix-la-Chapelle.
- p. 94, l. 3254. *By lawe*, cf. *Syr Ferumbras*, l. 307: "As for traytours 3af þe lawe." On this law compare Léon Gautier's note to l. 3736 of the *Chanson de Roland*.
- p. 95, l. 3274. The French poem ends with the assertion of the poet (or the scribe) that whoever has well listened to this romance will find every part of it good and excellent, the opening, the middle, and the end:

"De cest roumant est boine et la fin et l'entree,
Et enmi et partout, qui bien l'a escoutée."

G L O S S A R Y.

O.E. = Old English or Anglo Saxon. O.Fr. = Old French.

32/1094 = page 32, line 1094.

- ABYE, 32/1094, *vb.* to pay for, ex-
pate. O.E. âbyegan.
adaunte, 28/957, *vb.* to subdue.
Fr. danter, donter, dompter.
aferde, 39/1337, *pp.* afraid. O.E.
âfêrde.
affrayned, 43/1495, *pt. s.* asked.
O.E. frignan.
afraye, 26/896, *sb.* disturbance,
fight.
agrevd, 29/992, *pp.* aggrieved.
Fr. aggrever.
alayned, 43/1497, *pt. s.* concealed,
dissembled. Icel. leyna.
alle and some, 22/749, altogether,
every one.
almiht, 38/1329, *adj.* See note.
ameved, 29/994, *pp.* moved.
amonge, 57/1994, *adv.* in the mean
time, now and then, sometimes.
See note to l. 1974.
aplight, 17/573, *adv.* certainly, in-
deed. See note.
areeste, 34/1166, *sb.* rest, support.
O.Fr. arrest.
arson, 41/1410, *sb.* pommel. Fr.
arçon.
aspied, 10/314, *pp.* espied. Fr.
espier.
assaye, 83/2889, *sb.* value. Fr.
essai.
assorte, 57/1997, *sb.* assembly,
company. See note.
assoyled, 70/2455, *pt. pl.* absolved. |
astraye, 16/532, *adv.* out of the
right way, roving about without
guidance.
astyte, 42/1456, *adv.* immediately.
asure, 5/134, *sb.* azure.
atame, 27/935, *vb.* to tame, sub-
due. O.E. âtamian.
atone, 32/1103, agree.
attones, 31/1067, at once.
avente, 36/1237, *vb.* to take breath.
Fr. venter.
avoure, 69/2390, *sb.* protection,
protectress.
avyse, 49/1716, *vb.* to consider, ad-
vise with one's self. Fr. aviser.
awapide, 59/2057, *pp.* astounded,
bewildered. See note.
ayene, 85/2981, *adv.* back.

Bandon, 19/636, *sb.* disposal.
bassatours (?), 29/995, *sb.* vavas-
sors.
bawson, 2/52, *sb.* badger.
baye, 27/940, *sb.* recess, niche.
See note.
beckyn, 3/64, *vb.* beckon. O.E.
bêacnian.
bedight, 88/3070, *vb.* to dispose, to
surrender, to send forth.
behight, 25/859, *pt. s.* promised.
O.E. heht.
bende, 13/420, *vb.* to direct.
bente, 20/665, *adj.* bent, crooked.

- benysone, 9/289, *sb.* blessing. Fr. benoison.
- bette, 49/1716, *adv.* better.
- bikure, 78/2732, *sb.* skirmish.
- bispake, 5/165, *pt. s.* spoke with.
- bistadde, 75/2616, *pp.* placed in peril, hardly bested. Cf. O.E. stæððan. Dan. bestede.
- biwry, 46/1580, *vb.* betray. O.E. biwrêgan.
- bloo, 29/1005, *adj.* blue. Icel. blår.
- bylne, 70/2442, *vb.* to cease, stop. O.E. belinnan.
- bobaunce, 7/211, *sb.* boasting.
- boure, 54/1870, *sb.* a lady's apartment, boudoir. O.E. bûr.
- bowe, 53/1853, *sb.* bough, branch. O.E. bôg.
- braide, 32/1098, *pt. s.* drew. O.E. brægd.
- brayde, 8/247, *sb.* craft, deceit, artifice. *See note.*
- breddes, 5/131, *sb.* birds. O.E. bridas.
- broke, 57/1965, *vb.* to break.
- bronte, 91/3166, *sb.* blow.
- buskede, 31/1055, *pt. s.* prepared, arrayed. Icel. búask.
- by, 3/87, *vb.* buy, pay. O.E. bycgan.
- bydene, 84/2942, immediately. *Originally* mid ene. *See note.*
- bygone, 3/79, *pp.* afflicted. *See note.*
- bykeringe, 74/2595, *sb.* skirmish.
- by than, 10/344. *See note.*
- Camalyon, 29/1008, *sb.* camel-leopard. *See note.*
- earrikes, 4/118, a kind of large ship. *See note.*
- caste, 12/394, *sb.* plan, stratagem; 60/2091, the throwing; 71/2471, missile. *See note* to l. 394.
- ceased, 89/3109, *pt. s.* seized.
- chaffer, 83/2885, *sb.* merchandise. O.E. cêap, faru.
- charke, 51/1778, *vb.* to creak, crack. *See note.*
- chek, 8/189, *sb.* a checkered cloth.
- chere, 6/201, *sb.* demeanour, behaviour, humour.
- chere, 80/2781, *sb.* friendliness, willingness.
- chere, 87/3030, *adj.* pleased, merry.
- chese, 49/1698, *vb.* to be free to choose. O.E. cêosan.
- clepeth, 24/809, *pr. s.* calls.
- clipped, 56/1935, *pt. pl.* embraced, hugged. O.E. clyppan.
- clog, 46/1603, *sb.* "truncus," block.
- cloute, 58/2014, *sb.* blow.
- combrest, 83/2909, *pr. s.* encumberest. Fr. combrer.
- coost, 50/1721, *sb.* regard, account. *See note.*
- cornell, 64/2238, *sb.* shaft of a pinnacle or battlement. O.Fr. carnell. *See note* to l. 2238, and compare Du Cange, *s. v.* quarnellus: "pinna muri per quam milites jaculantur."
- coude, 16/541, *pt. s.* knew.
- counsail, 46/1590, secret.
- Defouled, 7/233, *pp.* polluted. Cf. O.E. fýlan, fûlian.
- delte, 16/526, *pp.* dealt.
- dere, 92/3202, *vb.* to harm, injure. O.E. derian.
- derke, 73/2541, *adj.* dark.
- dewe, 70/2452, *adj.* due.
- dight, 79/2763, *pp.* dressed, prepared. O.E. dihtan.
- dinge, 26/880, *vb.* to dash, beat. Cf. Icel. dengja.
- dirke, 44/1539. *See note.*
- dobbet, 33/1136, *pp.* dubbed. O.E. dubban. Fr. dober.
- dome, 14/478, *sb.* glory.
- don, 88/3078, *vb.* cause, order. O.E. dôn.
- donne, 11/347, *adj.* dun.
- dowte, 9/297, *sb.* fear.
- dradde, 36/1232, *pt. s.* feared. Cf. O.E. on-drêdan.

dresse, 49/1702, *vb.* to direct one's self, go, start. Fr. dresser.

dromonde, 3/63, *sb.* vessel of war.

dute, 30/1024, *sb.* duty. Deriv. of due, dewe. Fr. deu.

Egre, 29/1009, *vb.* to excite, to urge.

eke, 20/662, *adv.* also. O.E. *êac*.

engyn, 28/948, *sb.* a skilful contrivance. Fr. *engin*.

ensample, 27/931, *sb.* example.

entente, 16/550, *vb.* to turn one's attention to, to try to get, to attempt.

entente, 28/945, *sb.* meaning, will, mind.

erille, 11/368, *sb.* earl.

erraunte, 5/139, quick, immediately.

eye, 80/2793, *sb.* egg. O.E. *æg*.

Fade, 20/678, *vb.* to dispose, to arrange, to set up (?).

fade, 30/1033, *adj.* weak, faint.

faste, 32/1086, *adv.* much, greatly.

fat, 90/3152, *sb.* vat, tub. O.E. *fæt*.

fauchon, 76/2650, *sb.* a sword or falchion.

faye, 26/900, *vb.* truth, faith.

fele, 47/1619, *adj.* many

felle, 29/1004, *adj.* fierce, furious.

felte, 41/1405, *pt. s.* made fall, killed.

fende, 92/3231, *pp.* defended, protected, granted.

fere, 36/1248, *sb.* fear. O.E. *fêr*.

fere, 44/1505, *sb.* companion. In fere, 31/1071, together.

fere, 2/59, *vb.* to terrify.

ferre, 4/103, *adv.* far.

fet, 91/3188, *pp.* fetched.

filie, 35/1210, *pt. s.* fell.

fleen, 88/3065, to flay. O.E. *flēan*.

folde, 71/1427, *pp.* felled, knocked down.

forcere, 66/2303, *sb.* chest, coffer. O.Fr. *forcier*.

for-famelid, 66/2282, *pp.* entirely famished.

foule, 77/2686, *vb.* foul luck, mischance.

fowarde, 15/502, 22/732, *sb.* vanguard.

frankensense, 20/679, *sb.* an odorous resin, pure incense.

fraye, 15/514, *vb.* to frighten, attack.

frike, 4/104, *adj.* quick, bold, active.

frith, 2/43, *sb.* enclosed wood.

froo, 79/760, *prep.* from.

fyne, 9/306, *sb.* end.

Game, 90/3141, *sb.* affair; 92/3199, pleasure. O.E. *gamen*.

gan, 16/549, *pt. s.* began.

gavylok, 41/1426, *sb.* a spear or javelin. O.E. *gafoluc*.

geaunesse, 84/2943 (?), *sb.* giantess.

geder, 45/1553, *vb.* to gather. O.E. *gædrian*.

glased, 35/1208, *pt. s.* glided. O.Fr. *glacier*. See Zupitza's note to *Guy*, l. 5067.

glede, 7/205, *sb.* a glowing coal, ember. O.E. *glêd*.

god, 3/67, *adj.* versed in, master of.

gome, 5/144, *sb.* man. O.E. *guma*.

gonge, 84/2934, *vb.* to go. O.E. *gongan*.

goulis, 6/189, *sb.* gules, a red colour. Fr. *goules*.

gray, 83/2887, *sb.* the fur of a gray, or badger. O.E. *græg*.

gree, 82/2850, *sb.* grace, favour. Fr. *gré*. Lat. *gratum*.

grenned, 84/2948, *pt. s.* grinned, roared. O.E. *greunian*.

grevaunce, 29/993, *sb.* grievance.

greved, 45/1543, *pt. s.* grieved, molested, troubled.

grith, 82/2850, *sb.* peace, agreement. O.E. *grið*.

gryse, 83/2887, *sb.* a kind of fur. Fr. *gris*.

guttis, 39/1351, *sb.* guts. O.E. gut.

gydoure, 5/163, *sb.* leader, guide.

gynne, 67/2326, *sb.* engine, contrivance.

Harde, 59/2056, *pt. s.* heard.

hat, 90/3154, *vb.* to be called. O.E. hātan.

he, 77/2698, *pron. nominat.* thay. O.E. hi.

heede, 62/2158, *sb.* head. O.E. hêafod.

hende, 73/2536, *adj.* gentle, polite. O.E. hendig.

hennys, 55/1922, *adv.* hence. O.E. heonan.

hente, 40/1370, *vb.* hold, take. O.E. hentan.

hie, 14/455, *sb.* haste.

hight, 18/613, *pt. s.* promised; 36/1242, *art.* called. O.E. heht.

honde of honde, 12/394, *in* close fight.

hoole, 32/1119, *adj.* whole, sound. O.E. hâl.

hurle, 27/929, *vb.* to jostle, to strike. A contraction of *hurtle*.

hurteled, 24/831, *pt. pl.* clashed against, jostled. Frequentative of *hurt*. Fr. hurter, heurter.

hye, 32/1092, *sb.* haste.

I-fast, 58/2000, fixed.

ilkadele, 58/2016, every part. O.E. êlc, dêl.

ilke, 9/281, *adj.* same. O.E. ylca.

inowe, 25/854, *adv.* enough. O.E. genôh.

ishente, 66/2286, *pp.* destroyed. O.E. ge-scended.

istoke, 56/1963, *pp.* shut up, fastened. From *steken*. O.L.G. stecan.

istonge, 16/533, *pp.* stung, pierced. O.E. stungen.

it, 25/845, *vb.* to hit. Icel. hitta.

iwis, 3/71, *adv.* certainly, indeed. O.E. gewiss.

iwone, 11/358, *adj.* accustomed.

Japed, 75/2617, *pp.* mocked, laughed at. O.Icel. gabba.

jouste, 57/1991, *vb.* to joust, fight. Fr. joustier.

Kele, 93/3258, *vb.* to keel, cool. O.E. cêlan.

kind, 63/2196, *sb.* race, family.

kithe, 28/971, *vb.* to show, manifest. O.E. cȳðan.

kon, 66/2297, *prs. pl.* can.

kynde, 28/968, *sb.* nature, temper.

kynde, 2/42, *adj.* natural, inborn.

Lan, 15/516, *pt. s.* ceased, stopped. O.E. lan.

late, 71/2460, *pt. pl.* let, caused, ordered. O.E. lêt, lêtton.

launde, 2/59, *sb.* park, lawn.

laye, 77/2694, *sb.* lea, field. O.E. lêah. Cf. Water-loo.

laye, 28/951, *sb.* law. O.E. lagu.

layne, 16/538, *pt. pl.* lay. O.E. lêgon.

lefe, 23/763, *vb.* leave, abandon, forsake. O.E. lêfan.

lefe-long, 24/832, *adj.* long, tedious.

legee3, 23/775, leagues. Fr. lieue. O.Fr. legue. Lat. leuca.

leke, 50/1726, *sb.* leek. O.E. lêac.

lele, 33/1129, *adj.* leal, loyal. Fr. leal.

lenger, 72/2500, *compar.* longer.

lere, 66/2289, *sb.* countenance, complexion. O.E. hlêor.

lere, 74/2569, *vb.* to teach.

lered, 58/2005, *pp.* learned.

lerne, 33/1141, *vb.* to teach.

lese, 49/1683, *vb.* to loose. O.E. lêosan.

lette, 17/585, *vb.* leave off; 74/2610, to put a stop to, hinder, tarry. O.E. lettan.

leve, 23/794, *vb.* leave. O.E. lêfan; 30/1045, omit, neglect.

leve, 19/651, *vb.* live, remain. O.E. gelȳfan.

leven, 31/1050, *vb.* believe. O.E. lêfan.

lewde, 75/2601, *sb.* laymen, unlearned. O.E. *lêwed*.

light, 26/905, *adj.* active, nimble.

light, 33/1125, *pp.* alighted. O.E. *lihtan*.

lithe, 81/1778, *sb.* limb, member. O.E. *lið*.

logges, 69/2399, *sb.* huts. Fr. *loge*.

longith, 28/951, *prs. s.* belongeth, becomes.

loute, 72/2513, *vb.* to stoop, bow down. O.E. *lûtan*.

lowly, 70/2454, *adv.* low, not loud.

lurdeynes, 76/2651, *sb.* lurdan, lout. Fr. *lourdin*.

lym, 59/2045, *sb.* limb.

lyued, 66/1261, *pt. pl.* lived.

Magre, 42/1442, *prep.* in spite of.

maistryes, 89/3117, *sb. pl.* mastery, proof of skill, combat.

manly, 29/989, *adj.* brave.

mayne, 16/528, *sb.* main, strength.

me, 9/287, *sb.* men, people, one.

meche, 6/179, *adj.* much. O.E. *mycel*.

mede, 31/1054, *sb.* meadow. O.E. *mêd*.

mede, 37/1289, *sb.* meed, pay. O.E. *mêd*.

medel, 73/2540, *vb.* meddle. O.Fr. *mesler*, *mestler*.

men, 4/115, *sb.* men, people, one.

menske, 28/972, *sb.* manliness, honour. O.E. *mennise*.

mente, 51/1784, *vb.* to aim at, to intend to go. O.E. *myntan*. See note to l. 1604.

mervaylyth, 88/3066, *prs. s.* marvels, wonders. Cf. Fr. *merveille*.

mete, 47/1633, *sb.* food, repast.

meyne, 7/219, *sb.* host, company, retinue. O.Fr. *maisniee*.

mikille, 30/1016, *adj.* many. O.E. *mycel*.

moche, 15/505, *adj.* much.

mode, 29/1009, *sb.* mind, temper, courage. O.E. *môd*.

moolde, 5/136, *sb.* earth, worth. O.E. *molde*.

moone, 28/944, *sb.* moan, complaint. Cf. O.E. *mânan*.

more, 23/777, delay. See note to l. 1110.

more, 29/1005, *sb.* moor, Maurian.

mot, 19/650, *vb.* may.

myghty, 56/1927, *adj.* See the note.

myrke, 45/1541, *adj.* dark. O.E. *myrce*.

Natheless, 15/506, *adv.* nevertheless.

nather, 36/1232, *adj.* nother.

ner, 13/416, *conj.* nor.

nere, 22/756, *adv.* near.

nerehond, 86/2998, *adv.* almost.

noght, 43/1497, *adv.* not.

noght, 78/2712, *sb.* nothing.

none, 32/1114, *sb.* noon.

nones, 3/74, *sb.* nonce, occasion.

nothinge, 6/175, not at all.

nothir, 8/267, *conj.* neither.

nought for than, 43/1483, nevertheless.

nyl, 17/585, *prs. s.* will not. O.E. *nyle*.

Of, 32/1088, *prp.* on account of.

oght, 78/2713, *sb.* aught.

onarmede, 14/464, unarmed.

onnepe, 89/3105, *adv.* scarcely.

onworthily, 49/1634, *adv.* unusefully.

orders, 59/2036. See the note.

ore, 72/2512, *sb.* mercy, favour. O.E. *âr*.

orfrays, 83/2888, *sb.* gold embroidery. Lat. *Aurifrisum*.

overlede, 72/2502, *vb.* to domineer over, to oppress.

Parelles, 55/1917, *sb. pl.* perils. Fr. *péril*.

paynym, 16/539, *sb.* pagan.

pellure, 83/2887, *sb.* fur. O.Fr. *pelure*.

- pight, 34/1158, *pp.* pitched, fixed.
 pinne, 88/3077, *vb.* to torment. O.E. *pīnan*.
 playn, 6/177, *vb.* to complain.
 plete, 33/1151, *vb.* plead, prattle. From Fr. *plet*, *plaid*.
 plight, 26/889, *prs. s.* promise, assure.
 poleyne, 6/176, *sb.* pulley-pieces, knee-armour.
 praye, 16/550, *sb.* press, crowd.
 prees, 40/1399, *sb.* crowd, struggle. Fr. *presse*.
 preest, 34/1169, *adj.* ready. Fr. *prest*.
 prik, 81/2831, *vb.* to spur a horse, to ride.
 prikke, 65/2260, *sb.* a piece of wood in the centre of the target. See Halliwell's *Diction. s. v.* *preke*.
 prove, 6/183, *vb.* to try.
 prowē, 51/1766, *sb.* profit, advantage, honour. Fr. *prou*.
 prymsauns, 28/965 (?). See the note.

 Quod, 32/1095, *prt. s.* quoth.
 qwelle, 75/2614, *vb.* to kill. O.E. *cwellan*.
 qwere, 17/566, *sb.* quire, choir-service.
 qweynte, 3/74, *adj.* excellent, elegant. O.Fr. *coint*. Lat. *cognitus*.
 qwike, 58/2001, *adj.* alive, burning. O.E. *cwic*.
 qwite, 16/520, *vb.* to requite, to reward.

 Racches, 2/56, *sb.* setting dogs, pointers.
 rafe, 25/866, *vb.* to rave. O.Fr. *raver*. Span. *rabiar*. Lat. *rabiare*.
 ras, 39/1349, *sb.* instant, occasion. See the note. 19/645, hurry, haste.
 rase, 23/774, *sb.* rush, channel of the sea.
 raught, 46/1605, *prt. s.* reached, aimed at, struck. O.E. *ræhte*.
 rede, 85/2980, *sb.* counsel, advice. O.E. *ræd*.
 rees, 49/1693, *sb.* time, occasion.
 rehetē, 59/2035, *vb.* to cheer.
 rekyneth, 57/1982, *prs. s.* reckons, deduces.
 releve, 7/219, *vb.* to rally.
 renew, 33/1126, *vb.* to tie. Fr. *renouer*.
 renew, 63/2200, *vb.* to renovate, to recommence. Renew.
 resyn, 16/534, *prs. pl.* rise.
 rew, 89/3105, *sb.* row, order. O.E. *rēw*.
 roght, 54/1878, *pt. pl.* reeked, cared. O.E. *rôhton*.
 roial, 20/686, 51/1765, *adj.* exquisite, distinguished; 71/2483, delightful. Cf. l. 2247.
 rome, 14/484, *vb.* to walk about. See Stratmann, *s. v.* *râmen*, p. 452.
 romme, 26/876, *sb.* room, space. O.E. *rûm*.
 rowte, 2/54, *sb.* company, host.
 rowte, 60/2073, *vb.* to assemble in a company, to throng, to rally.
 ruly, 47/1624, *adj.* rueful. O.E. *hrēowlic*.
 ryme, 10/339, *vb.* to cry out, to moan.

 Saile, 12/385, *vb.* to assail.
 same, all in s., 56/1938, altogether.
 sare, 21/706, *adv.* sorely, sadly.
 saule, 66/2310. See the note.
 saute, 18/61, *sb.* assault.
 saye, 58/1998, *pt. pl.* saw. O.E. *sægon*.
 scole, 33/1141, *vb.* style, manner.
 sede, 7/235, *sb.* seed.
 seke, 32/1116, *adj.* sick.
 semely, 2/39, *adj.* seemly, comely, beautiful.
 sendelle, 4/129, *sb.* a kind of rich thin silk.

- set, 49/1717, *vb.* to consider, estimate.
- sete, 3/62, *sb.* a seat.
- sewes, 76/2654, *sb.* juices, delicacies. O.E. seaw.
- seynè, 14/472, *vb.* to speak.
- shente, 1/23, *pp.* destroyed.
- shifte, 78/2704, *vb.* to divide, to share. O.E. scifan.
- shonde, 64/2222, *sb.* disgrace, ignominy. O.E. sceand.
- shoon, 40/1381, *sb.* shoes. O.E. scëon, scëos.
- shope him, 2/50, *pt. s.* got himself ready to, arrayed himself.
- shoure, 15/509, *sb.* fight.
- shrew, 72/2518, *vb.* to curse.
- shrewes, 76/2652, *sb.* wicked beings.
- sikerlye, 62/2172, *adv.* surely.
- sith, 47/1632, *conj.* since.
- sithe, 47/1619, *sb. pl.* times. O.E. sið.
- skaped, 59/2043, *pt. s.* escaped.
- skath, 47/1645, *sb.* loss, damage, ruin. Cf. O.E. sceaðan.
- skomfited, 38/1320, *pp.* discomfited. O.Fr. desconfire.
- skulkyng, 76/2651, *prs. p.* lurking, breaking forth from a hiding place.
- smerte, 38/1309, *adj.* smart, pungent.
- smertly, 41/1419, *adv.* smartly, at once.
- socoure, 15/507, *sb.* succour, assistant.
- soghten, 40/1372, *pt. pl.* moved on, rode. See the note.
- solas, 20/675, *sb.* relief, recreation, pleasure. O.Fr. solaz. Lat. solatium.
- somer, 77/2702, *sb.* a sumpter horse. Fr. sommier. Cf. Diez, *Etym. Dict. I.*, p. 364, s. v. salma.
- sonde, 61/2134, *sb.* message, order.
- sore, 2/47, *adv.* very much, eagerly.
- sore, 33/1138, *adv.* sadly.
- sowdeoures, 21/727, *sb.* soldiers, hirelings. Lat. solidarius. Cf. Fr. soudard, soudoyé.
- spede, 70/2433, *vb.* thrive.
- spille, 36/1226, *vb.* to destroy. O.E. spillan.
- stenyed, 24/825, *pt. s.* shook, astounded.
- steven, 65/2258, *sb.* voice. O.E. stefn.
- stondart, 78/2717, *sb.* standard-bearer. Fr. étendard.
- store, 23/768, *sb.* provision.
- store, 92/3210, *sb.* stock, preservation, keeping.
- stoure, 7/212, *sb.* battle, tumult.
- stoute, 53/1825, *adj.* proud, boasting.
- stronde, 2/53, *sb.* strand, shore.
- stroyeth, 5/159, *prs. s.* destroyeth.
- stynte, 52/1804, *pt. pl.* stopped.
- sue, 46/1601, *vb.* to follow. Fr. suivre.
- sware, 13/428, *adj.* heavy.
- swyth, 47/1621, *adv.* quick, fast. O.E. swiðe.
- Tan, 74/2581, *pp.* taken.
- tene, 30/1032, *sb.* grief, anger, insult, injury. O.E. téona.
- tene, 83/2902, *vb.* to vex, to wax wroth. O.E. tynan.
- teyde, 48/1648, *pp.* tied.
- tha, 76/2639. See the note.
- thane, 51/1756, than that.
- then, 46/1593, *vb.* to prosper. O.E. þeon.
- thikke, 30/1027, *adj.* numerous, plentiful, plenty.
- threste, 34/1170, *vb.* to thrust, shake, totter.
- thrifte, 78/2706, *sb.* thriving, prosperity, success. O.Icel. þríf.
- tho, 59/2052, *pron.* those, them.
- tho, 59/2063, *art.* the, those.
- tho, 2/53, *adv.* then. O.E. ða.
- thronge, 41/1401, *sb.* thrusts, throwing of arrows.

- tobrase, 34/1168, *pt. pl.* burst, or broke in pieces. O.E. (tôbærst) tôburston.
- toheve, 89/3103, *pp.* hewn to pieces. O.E. tô-hêawen.
- tokenyng, 8/242, *sb.* news, intelligence.
- totreden, 40/1382, *pp.* crushed, trodden down.
- trappe, 52/1802, *vb.* to go. Cf. Ger. trippeln, E. trip, O.Fr. treper.
- tredde, 58/1999, *sb.* thread. O.E. prâð.
- trende, 27/940, *pp.* turned, vaulted.
- treted, 55/1923, *pt. pl.* treated, pressed. Fr. traïter.
- trewe, 3/67, *adj.* a thorough master of, a trustworthy interpreter of.
- treymple, 27/913 (?)
- trowe, 8/246, *vb.* to believe.
- trusse, 49/1707, *vb.* to pack off, to be off.
- trwes, 31/1060, *sb.* truce.
- tyte, 6/181, *adj.* soon, quickly, fast.
- Unneth, 5/160, *adv.* scarcely.
- Vere, 28/965, *sb.* spring.
- vertue, 66/2312, *sb.* magic, power.
- viage, 82/2846, *sb.* voyage, journey.
- victory, 92/3227, *sb.* booty.
- voydance, 32/1106, *sb.* relinquishment, deliverance.
- voyde, 51/1768, *vb.* to give up, abandon, leave.
- Wage, 18/590, *vb.* to hire, pay.
- ware, 7/204, *adj.* aware.
- waste, 8/246, in = in vain.
- wende, 92/3214, *vb.* to turn, go. O.E. wendan.
- wende, 85/2958, *pt. s.* thought, O.E. wênde.
- wene, 31/1061, *vb.* to think.
- were, 7/210, *vb.* to defend, to protect, to fight. O.E. werian.
- werre, 16/541, *sb.* war.
- wery, 3/60, *adj.* weary, fatigued.
- wessh, 54/1871, *pt. pl.* washed.
- wete, 94/3270, *vb.* to know.
- what, 47/1623, *pron.* = who.
- wife, 76/2650, *sb.* a kind of axe. O.E. wifel, "bipennis."
- wight, 27/933, *adj.* nimble, active. Sw. *vig*, active.
- wirch, 5/148, *vb.* to work, to do. O.E. wyrcan.
- wiste, 48/1662, *pt. s.* knew.
- wode, 9/276, *adj.* mad, furious.
- wode-wroth, 90/3130, *adj.* madly angry. O.E. wôð and wrâð.
- wone, 60/2093, *sb.* lot, quantity. Icel. wân.
- worche, 59/2046, *vb.* to work, to do. O.E. wyrcan.
- worthe up, 34/1163, *pt. s.* got up, mounted.
- wote, 2/36, *prs. s.* know. O.E. wât.
- wotist, 61/2123, *prs. s.* knowest. O.E. wâst.
- wrake, 70/2446, *sb.* persecution, mischief, destruction. O.E. wraeu.
- wreke, 88/3058, *pp.* wreaked, revenged.
- wrong, 73/2557, *pt. s.* pressed, forced his way, hurried off. O.E. wringan.
- wyne, 9/275, *vb.* get, attain. O.E. winnan.
- Yare, 19/639, *adj.* ready. O.E. gearu.
- yates, 66/2285, *sb.* gates. O.E. gatu.
- yede, 66/2311, *pt. s.* went. O.E. ge-eode.
- yolde, 12/403, *vb.* yield. O.E. gieldan, *pp.* golden.
- yolowe, 29/1005, *adj.* yellow. O.E. geolo.
- pilke, 76/2644, *pron.* such, yon. O.E. þyle.
- pon, 4/108, *art.* the. O.E. þone.

INDEX OF NAMES.

- AGREMARE, Agremour or Egremour, a town in Spain situated on the river Flagot. The soudan is holding his court there (l. 33), when he hears of the injuries done to his subjects by the Romans. Having destroyed Rome, he returns to Agremor (l. 672) [not to Morimonde, as in the *Destruction*, l. 1351, and in *Fierabras*, l. 27]. At Agremor the twelve peers are imprisoned and besieged. *Syr Ferumbras* reads *Egremoygne*, *Egremoun*, *Agremoun*.
- ALAGOLOFUR, a Saracen giant, warden of the bridge of Mantrible; ll. 2135, 2881, 2149, 2175, 2801, 3053. In *Syr Ferumbras*, l. 3831, etc., he is called Agolafre. In the French poem of *Fierabras* we find Agolafre and Golafre.
- ALCARON, l. 2762, a Saracen deity; cf. note to l. 2271.
- ALERROYSE, l. 1699, one of the twelve peers; cf. note to l. 884.
- ALISAUNDRE. *Ferumbras* is called King of Alisaundre, ll. 510, 984. Cf. *Destr.* 71, 1237, 1315. *Fierabras*, 50, 66, 538, etc. Ashmole *Ferumbras*, 53, 88, etc.
- APPOLYN, one of the Mahometan deities. See note to l. 86.
- ARABYE, l. 3097. Cf. *Destr.* 75; *Fierabras*, 3160, 4096.
- ASCALON. Laban's birthplace, l. 100, and subject to him. This name does not occur in any other version.
- ASCAROT, l. 2762, a Mahometan god. Occurring in none of the other versions.
- ASCOPARS, see note to l. 495.
- ASKALOUS, l. 497.
- ASSAYNES, l. 497.
- ASSIENS, ll. 1039, 2085. In this poem only the last three nations are mentioned as being included among Laban's subjects.
- ASSYE, l. 102, 123, 1000. See note to l. 1000.
- ASTRAGOT, or ESTRAGOT, a Saracen giant who kills Sabaris, ll. 346, 352. He is slain by the portcullis let down by the Romans, l. 432. He was husband to Barrock, the giantess of the bridge of Mantrible, ll. 3944, 4902. Cf. *Destr.* 1090. Not in *Fierabras* nor in the Ashmolean version. See note to l. 346.
- AUFRIKE, ll. 102, 114. African, l. 257, part of the soudan's dominions. Cf. *Syr Ferumbras*, l. 5465, *Destr.* 76, *Fierabras*, 4913.
- BABILON, see note to l. 69; cf. *Destr.* 78, 204, 85; *Fierabras*, 51; *Syr Fer.* 53.
- BALDESEYNES, 501, 871. Occurring in no other version; cf. besides Martin's note to Kudrun, 161, 2, and perhaps *Fierabras*, 2873, 4721 Balegué = Balagner (Ballegarium, Valaguaría) near Lerida in Spain.
- BARBARYE, l. 1001, mentioned only in this poem.
- BARROK, ll. 2939, 2950, 3022, a giantess, wife to Astragot, slain by Charles. See note to l. 2939.
- BELMORE, does not occur in the other versions; see note to l. 3122.
- BELSABUB, l. 357, occurs only in this poem.
- BERNARD OF SPRUWSE (? Prussia); 1715, one of the twelve knights. See *Introduction*, p. xxvii.
- BOLOYNE, 3238. Charles presents

- the nails to that place. See note to l. 3236, and cf. *Fierabras*, l. 6199.
- BRETOMAYN, Laban's gaoler at Agremor, ll. 1533, 1591, slain by Floripas, l. 1606. This name is spelt 'Brutamont' in *Fierabras*, 'Brytamoun' in *Syr Ferumbras*. It is not to be met with in the *Destruction*.
- BROULAND, chief counsellor to Laban. See note on l. 1743.
- BRYER OF BRYTAYN,—of Moun-tez; see note to l. 1723.
- BRYER OF FOYLE, a Roman knight, slain by Ferumbras; see note to l. 514.
- BULGARE, l. 1002. Occurring in no other poem.
- CASSAUNDRE, ll. 986, 512, town belonging to Lukafer. This name is not found in the other versions.
- CHARLES, Charlemayne, the French king.
- CHAUNDER, l. 123, a town in Asia; only mentioned here. See note to l. 1000.
- COSDROYE escorts a convoy destined for the soudan; he is slain by Roland; cf. note to l. 2695.
- CRAMADAS, a Saracen bishop, ll. 2775, 2788. Not found in the other versions.
- CURRAUNTES, the bridge near Mantrible, l. 2866. This name occurs only in this poem.
- DASABERDE, l. 1707, (?) mentioned only here.
- DENYS, ll. 27, 61, etc. Occurring in all versions.
- DURNEDALE, Roland's sword; see note to l. 875.
- ESPIARD, l. 111, Laban's messenger; cf. note to l. 2145.
- ETHIOPEs, subject to Laban. See note to l. 257.
- EUROPE, l. 1002. Mentioned only in this poem.
- FERUMBRAS, see note to l. 93.
- FLAGOT, the river on which the city of Mantrible with its famous bridge is situated, cf. ll. 2559, 2798, 2855, etc., and *Fierabras*, ll. 7348, 4886, etc. When the twelve peers besieged in Agremar send Richard of Normandy to Charlemagne to ask his aid, Richard is said to have started in the direction of Mantrible, l. 2559; but finding the bridge blocked up and guarded, l. 2799, he is obliged to swim across the water, 'Flagot the flode,' l. 2804. Charlemagne being informed of the distress of his peers, starts towards Mantrible, l. 2849, and having first taken it and left Richard there with two hundred knights, l. 3044, he continues his march against the soudan at Agremar, l. 3047. Whence it is clear that Agremar cannot be situated on the river Flagot, as is stated in l. 34; a mistake evidently owing to an oversight on the part of the poet. Cf. besides, note to l. 1723.
- FLOREYN OF ROME, name given to Ferumbras after his baptism; see note to l. 1486.
- FLORIP, Florypas; see note to l. 614. In the Ashmolean versions we find *Floryppe*, a spelling which does not occur in any of the French poems. But once we find *Floripes* in *Fierabras*, l. 2035.
- FOCARD, l. 2900, one of the Christian knights who struck at the bridge-keeper of Mantrible when he refused to let them pass. The name occurs only in this poem.
- FOLK BALIANT, l. 1695, one of the twelve peers. Only found in this poem.
- FORTIBRAUNCE, l. 422, one of the soudan's engineers. Only occurring in this poem.
- FRAUNCE. Charles is called king of dowse Fraunce, cf. *Fierabras*, 2103; *Syr Ferumbras*, 1269. This phrase does not occur in the *Destruction*.

- FREMOUNDE, a saint; see note to l. 2845.
- FRIGE, l. 1000; Frigys, l. 1040. Part of the soudan's dominions, not mentioned in the other versions.
- GALLOPES, l. 251, mentioned only in this poem.
- GAZE, a town in Spain, where Charlemagne lands his troops. The name is found only in this poem (in rhyme), l. 772.
- GENELYN, a French knight, notorious for his treachery. He advised Charles to leave Spain and to return home, urging that the twelve peers must be dead at Agremor, since no news arrived from them, l. 2820. When in assaulting Mantrible he saw Charles shut in in the city, he treacherously proclaimed the king to be dead, and ordered the French to return to France, where he hoped to be crowned king. But he was rebuked by Ferumbras (ll. 2970-2991). For his treason he is hanged and drawn at Montfaucon in Paris (ll. 3244-3254).
- GENERYSE, ll. 1139, 1239, is the name Oliver gives himself when asked by Ferumbras. The French *Fierabras* and the Ashmole *Ferumbras* have Garin instead.
- GY OF BOURGOYNE, see note to ll. 1888, 1892.
- GYNDARD, l. 543, a Roman senator who kills ten Saracens. He is slain by Lukafer. Occurring only in this poem.
- HUBERT, l. 518, a Roman knight, slain by Ferumbras. Not mentioned in the other versions.
- IFFREZ, a Roman senator who advises to send to Charles for help. See note to l. 165.
- INDE, l. 999. Not mentioned in the other poems. Cf. note to l. 999.
- ISRES, 625, 641, the chief porter of Rome, who treacherously delivers the keys to the Saracens. See note to l. 625.
- JUBYTER, ll. 2254, 2762, a Saracen god, mentioned only in this poem.
- LABAN, see note to l. 29.
- LOWES, occurring in the *Sowdan* and the *Destruction*, but not mentioned in the other versions. See note to l. 24.
- LUKAFER OF BALDAS, see note to l. 113. Once, l. 236, this name is spelt Lukefere.
- MACEDOYNE, l. 1002. Occurring only in this poem.
- MAHOUND, see note to l. 86.
- MARYN, l. 2326, introduces himself into the bed-chamber of Floripas to steal the fatal girdle. In the French poem, l. 3046, he is called Maubrun d'Agremolée; in the Ashmolean version Maubyn of Egremolee, l. 2385. Cf. *Introduction*, pp. xx, xxx, xxxi.
- MARAGONDE, the name of Floripas's governess, l. 1563. Spelt Morabunde in the French poem. See *Introduction*, pp. xxx, xxxi.
- MARIE, ll. 917, 2390; cf. *Destr.* ll. 374, 564; *Fierabras*, ll. 285, 815; *Syr Ferumbras*, ll. 5177, 5451.
- MARSEDAG, king of Barbarye, occurs only in this poem. See note to l. 2247.
- MAUNTRIBLE, a town in Spain on the river Flagot (see above) with a bridge; cf. also *Destr.* 211, and *Fierabras*, 1867, etc.
- MAVON, ll. 278, 422, 2230, Laban's engineer; spelt Mabon in the *Destr.* ll. 908, 941, and in *Fierabras*, l. 3735. The name does not occur in the Ashmole MS.
- MIRON OF BRABANE, one of the twelve peers, occurring only in this poem, l. 1703.
- MONTFAWCON, l. 3253. Not found in the other versions.

- MOUNPELERS, after having conquered the soudan, Charlemagne sails from Spain to Mounpeler, l. 3228. The name does not occur in the *Fierabras*, where the king returns to France in an eight days' journey (ll. 6164—6187). Cf. *Destr.* ll. 250, 286.
- MOWNJOYE, see note to l. 868, and cf. the *Song of Roland*, 128/746.
- NEYMES OF BAVERE, one of the twelve peers, see note to l. 836.
- NUBENS, l. 873, NUBYE, l. 1001, a people subject to the soudan.
- OGER DANOYS, one of the twelve peers, see note to l. 836.
- OLIBORN, l. 99, the soudan's chancellor; only found in this poem.
- OLYVER, one of the twelve peers; see note to l. 1250.
- PARIS, l. 917; see note to l. 3254.
- PERSAGYN, a king of Italy, and uncle to Ferumbras, slain by Oliver, l. 1259. In the *Destr.* l. 162, we find one Parsagon mentioned among the peers of the soudan's empire. See note to l. 1259.
- PERSE, l. 2888, cf. *Destr.* ll. 77, 421. *Fierabras*, 1640, 1713.
- SEINT PETER, ll. 161, 480, etc., the saint; cf. *Fierabras*, l. 1261; *Syr Ferumbras*, l. 3756; *Destr.* l. 501.
- CEINT PETER, l. 453, the cathedral; cf. *Fierabras*, l. 57; *Destr.* l. 1109.
- SEINT POUL, ll. 163, 3269, the saint; cf. *Syr Ferumbras*, l. 3756; not mentioned in the other poems.
- POYLE, l. 514, ? Apulia; found only in this poem; cf. note to l. 1000.
- QWYNTYN, l. 1298, a saint by whom Ferumbras swears; see note to l. 2845.
- RICHARD OF NORMANDY, see notes to ll. 2535, 2795, 3044.
- ROMAYNE, l. 77, inhabitant of Rome.
- ROME, l. 17.
- ROULAND, see note to ll. 1499, 1888.
- SATHANAS, l. 2777, a Saracen god.
- SAVARIS, l. 171, a duke of Rome who leads the Roman troops against the Saracens. He is slain by Estragot (l. 346). He also occurs in the *Destr. de Rome*. In the French *Fierabras* appears a French knight Savaris, l. 1699.
- SORTYBRAUNCE, the chief councillor of the soudan.
- SPAYN, l. 717, belonging to the soudan's dominions. It is the scene of the principal action narrated in this poem, as indeed the only part where the scene is laid elsewhere is that describing the destruction of Rome.
- SYMON, a saint by whom Charles swears, l. 1713.
- TAMPER, a name peculiar to this poem. He erects a gallows before Agremore castle to hang Guy, l. 2641.
- TERMAGANT, l. 137, a Saracen deity; cf. note to l. 86. Spelt Ternagant in *Syr Ferumbras*, Tervagant in the French *Fierabras*.
- TERY LARDENEYS, one of the twelve peers; see note to l. 1691.
- TURKES, l. 874, cf. *Fierabras*, 128, 1641, 3767. *Syr Ferumbras*, 5433, 5677.
- TURPIN, the French bishop who baptizes Ferumbras, l. 1475. This name does not occur in the Ashmole MS.
- VENYS, subject to Laban: see note to l. 1000. Mentioned only in this poem.

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